A
GLOSSARY OF
SUFI
TECHNICAL
TERMS

compiled by

'Abd al-Razzâq al-Qâshâni

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COMPILED BY

'Abd al-Razzāq al-Qāshāni, d. 1330?
Iṣṭilāḥāt al-Ṣūfiyah.
Arabic and English.

TRANSLATED FROM THE ARABIC BY

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Part 2: The Arabic Text
(starting at the other end of the book)

FOREWORD

Although this work has been 'required reading' in Sufi circles for the last six and a half centuries, there has until now been no readily accessible translation in any Western language. With a view to filling this gap, the present work was undertaken at the behest of the Sufi Trust.

In our translation we have relied on two main sources:

1. An edition by the noted Arabist, Dr Aloys Sprenger, based on two annotated Arabic manuscripts. This was published in Calcutta in 1845, under the aegis of the Asiatic Society of Bengal. A facsimile of this edition is to be found at the 'other end' of the present book.

2. A more recent edition (Cairo 1981) by Dr Mohammad Kamal Ibrahim Ja'far, which also refers to several manuscript sources. In the main we have followed the layout and above all the numbering scheme of the Sprenger edition; so that those versed in Arabic should have no difficulty in tracing our efforts back to the original text. However, we have on a number of occasions been guided by what seemed to be a more plausible version in the Cairo edition.

'Sufi Technical Terms' is an accurate enough rendering of the Arabic title of this work. An approximate phonetic transliteration might be: *Isṭilaḥāt al-Ṣūfīya*. The full name of its author is: *Kamāl al-Dīn Abi al-Ghanā'im 'Abd al-Razzāq al-Qāshānī*al-Samarqandi*. For the sake of brevity we refer to him as Abdur-Razzaq al-Qashani, or, following Dr Kamal's lead, simply Qashani. As his name suggests, his forefathers came from central Asia. He died in A.D. 1330 (= 730 A.H.).

The original is divided into twenty-eight chapters, each corresponding to a letter of the alphabet. However, the ordering is not that of the modern Arabic alphabet, but follows the so-called *abjad* order. There is no strict sorting system within the chapters themselves.

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*This is often spelt with a letter *kāf*: *kāshānī*, or even *kāshi*.

Inevitably, when a dictionary or glossary is translated the order of the section headings becomes randomised, so the English speaking reader has no means of tracing a term. We were not tempted to recast our English translation into alphabetical order, since for a number of reasons we wished to keep in step with the accompanying Arabic text and avoid tampering unnecessarily with its structure. Instead of this, we have appended an index to the English text, thus actually affording the reader slightly more freedom of navigation than is available in the original.

Items in the text which have been marked with an asterisk are discussed in the notes which follow on pages 120–126. Generally these are references to the Qur'an, or other specifically Islamic knowledge. In rendering passages from the Qur'an we are indebted to the excellent work done by A. J. Arberry and Yusuf Ali. We have taken on trust the authenticity of the Traditions quoted by Qashani in his Glossary.

We have preferred the word 'glossary' to 'dictionary', since we wish to signal the fact that the subject matter contained in it is closely and coherently inter-related; and that while of course it may be consulted and 'dipped into' like any other work of reference, it is also possible and useful to treat it as a continuous text. It seems certain that its author thought so, too, since frequently a train of thought may be observed to pass from section to section.

Both of us have worked on the text for upwards of three years. Intermittently, to be sure; but then it is in the nature of such work to be intermittent. In grappling with its subtleties, we have had the satisfaction of learning a great deal about the Arabic and English languages – not least of which was an insight into how much more, vastly more, there was still to learn. However, we both feel that the time we have spent in varying degrees of proximity to Qashani's '*World of Ideas*' has brought us other, less quantifiable benefits; and it is these above all that we would wish to share with our readers.

Our preoccupation with how best to facilitate this sharing – or at least how to avoid vitiating it – has led us into many discussions, together and with associates and friends. We concluded that there is no single, inevitably correct procedure. It is as if in our travels a party of us came upon the remains of a camp fire. Some of us might simply wish to examine it minutely, to discover what manner of people had used it – where they came from, where they were going and when. Others, on observing that some of the ashes were still warm, might be more inclined – and might even have the requisite know-how – to stir through the embers in order to kindle a flame which would form the basis of another campfire, which was no longer 'theirs, then' but 'ours, now'.

INTRODUCTION

In the name of God, the Compassionate, the Merciful.

Thanks be to God who, in the abundance of his grace, has spared our contemplative spirit from conventional scientific research,* and from the drudgery of transmitting information and deducing proofs – who has delivered us from all useless and superfluous talk and preserved us from all competitive wrangling and debate. For these things are sources of uncertainty, suspicion and doubt – causing one to stray from the right path and lead others astray. So praised be the One who has lifted from our eyes the veils of rivalry, diversity and complexity.

Blessings, too, be upon him who guided us from the darkness of the veils of majesty to the radiance of beauty: upon Muhammad, the Chosen One – and likewise upon his most excellent of families and companions.

When I had finished writing *The Stations of the Wayfarers*, a commentary dealing with Ibn Arabi's book, *Bezels of Wisdom*, I also wrote an interpretation of the *Qur'an* based on Sufi terminology. It transpired that this was unfamiliar to most proponents of the traditional or intellectual sciences; so I was asked to explain it to them. In my explanation I pointed out that the basic principles mentioned in that book for classifying people's spiritual stages may be extended to subdivide them into a thousand further stages. I alluded to the method of deriving these subdivisions, without actually stating what they were; nor did I elaborate on their branches and levels, or declare their various categories. In order to gratify such people and assist them in their enquiries, I have now undertaken to add what has so far been omitted. I have divided this treatise into two parts. The first part, consisting of twenty-eight chapters, describes the technical terms used – with the exception of the 'Stages', as these are thoroughly explained in the subsequent text. The terms are classified in *abjad* alphabetical order, to make it easier to look up entries one by one. The second part, which explains how all the various divisions are ordered and compiled, is arranged in normal book format with chapters and sub-headings.*

* * *

LETTER ALĪF

1 ***ALĪF***

This letter is used to denote the Essence of Unity, namely Truth, since this is the start of all things in Eternity-without-beginning.*

2 **UNION**

means witnessing the existence of the unique and absolute Truth, in which all things in reality exist. Thus everything is united with it, seeing that everything that exists has its being in Truth. By itself it is nothing. Nor does this mean that anything has a prior existence of its own which subsequently becomes united, for this would be an absurdity.

3 **CONNECTION**

This arises when the individual observes his essence to be intimately linked with the existence of the One, while at the same time ceasing to consider the bondage of his essence to his own existence, and dropping his attachment to the latter. Thus he is able to see the link extending throughout existence, continually and incessantly transmitting to him the Breath of the Merciful, so that he may continue to exist within it.

4 **THE ONE**

The name given to the Essence when it is considered without recourse to its manifold specific qualities and relationships.*

5 **ONENESS**

To be considered while dropping all other considerations.*

6 THE UNITY OF UNION

To be considered as it is, without attempting to prove or reject it, so that the relationship of the Presence of the One and the Presence of Oneness is included in it.

7 ENUMERATING THE NAMES OF GOD

This means the verification of the latter in the Presence of the One, by obliterating from the mind all worldly impressions, whilst maintaining awareness of the eternal Presence of Oneness. As for enumerating them in the sense of actually being moulded by them, that involves entering the Paradise of Inheritance through sound and obedient conduct – as is mentioned in the sublime words of God:

> 'These will be the heirs, who will inherit Paradise: they will dwell therein forever.'*

As for enumerating them in the sense of ascertaining and acting on their meanings, that involves entering the Paradise of Deeds, through a sound faith in God in the Abode of Requital.

8 STATES

Gi4fts showered upon the individual by his Lord. They either descend on him as his just entitlement for righteous acts that purify the Self and refine the Heart – or else they are sent down to him from Truth out of pure kindness. They are called States because it is by their means that the devotee evolves from the outward forms of creation and the lower depths of remoteness – to the hidden qualities and the higher stages of Nearness. That is the meaning of evolution.*

9 CHARITY

is the confirmation, through service, of the vision of the Divine Presence gained through the radiance of insight. That is: to see Truth precisely as it is represented by its very own attributes. For the devotee sees it in particulars but not in reality.* That is why the Prophet said, '. . . as if you saw him . . .',* because the individual only sees God behind the veil of his divine qualities, and even this he does with the eye of his own specific characteristics. So 'in reality' he does not see Reality at all: it is God on High who is the seer; whilst his place is simply to describe him; and, far from being at the Stage of Testimony, he is at the Stage of the Spirit.

10 DESIRE

A smouldering ember of love in the Heart, which cannot but respond to the summons of Reality.

11 THE THRONES OF UNITY

These are the Essential Names, the primary manifestations of the Essence in the Presence of the One.

12 THE NAME

In Sufi technical usage it is not the utterance of the Name which matters, but rather the essence of the thing named – whether one is considering a substantial quality, such as the Knower or the Capable, or an insubstantial quality, such as the Holy or the Salvation.

13 THE ESSENTIAL NAMES

Names which do not depend for their existence on the existence of other Names; though they may be subjected to examination and explanation by means of the latter, as in the case of the Knower. They are also known as the Primary Names, the Keys to the Invisible, and the Master Names.

14 THE GREATEST NAME

The Name that sums up all the Names in one. It has been said by some to be the word *allah*, since this is the name of the aforementioned Essence in all its attributes. In other words, it is that to which all the other names refer. That is why 'Divine Presence' is the designation given to the presence of the Essence together with all the Names. According to us, however, it is the name for the Holy Essence just as it is – that is to say, the Absolute, the True – whether it be with all or some or none of the Names.

15 THE TECHNICAL TERM*

An infatuation that overcomes the Heart, and closely resembles being madly in love.

16 THE HEIGHTS*

This refers to the starting-point – the Stage of witnessing the Truth in every outward form that is irradiated with its qualities. It is a Stage, too, with a commanding view over the outer regions. God Most High has said:

'And on the heights will be men who know each one by his marks.'*

The Prophet said: 'For every verse of the Qur'an there is an outer and an inner meaning, a starting point and an outer boundary.'

17 ESTABLISHED ESSENCES

The realities of the possibilities of sublime Truth.*

18 ISOLATED INDIVIDUALS

These are people lying outside the scope of the Pole-star.*

19 THE VISIBLE HORIZON

The ultimate goal of the Stage of the Heart.

20 THE SUPREME HORIZON

The ultimate goal of the Stage of the Spirit: it is the Presence of Oneness, and the Presence of the Divinity.*

21 SAINTHOOD

Every Name of God added to one's material or spiritual stock.*

22 THE TRUSTED ONES

The followers of the Path of Blame, who do not display any sign in their outward behaviour of what is within them. Their students are transmuted to the stages of the noble-hearted.

23 THE TWO IMAMS

These are two persons: one of them is on the right of the Helper, that is to say the Pole-star, and his attention is on the Kingdom; the other is on his left, and his attention is on the King. The latter is on a higher level than his companion, and he is the one who will succeed the Pole-star.

24 THE MOTHER OF THE BOOK

The Primal Intellect.*

25 THE ETERNAL PRESENT

The full expanse of the Divine Presence within which Eternity-without-beginning merges into Eternity-without-end. For that which has its being in both, both are represented as in the present time. Thus Eternity-without-beginning, Eternity-without-end and the present moment are all united within it. That is why it is called 'mystical time', and the 'source of time': for moments of time are simply patterns and alterations within it, by which its laws and forms are made manifest; while it endures exactly as it is, forever, endlessly – though it can combine with the subjective presence. As the Prophet said, 'Your Lord has no morning and no evening'.

26 EGOISM

This arises when Reality is qualified in any way, such as by saying 'myself', 'my soul', 'my heart', 'my hand', etc.

27 SELFHOOD

The verification of authentic Existence in terms of its degree of subjective identity.

28 AGITATION

The movement of the Heart towards God Most High, as a result of hearing the Warning – and heeding it.

29 THE SEVERANCE OF UNION

This is Separation after Union, with the manifestation and awareness of plurality in Oneness.

30 THE MAINSTAYS

These are four men who are situated at the four corners of the earth – north, south, east and west. Through them God protects these regions, since it is by this means that they come under his exalted surveillance.

31 THE FOREMOST NAMES

The first seven names, also known as the Divine Names. They are: the Living, the Knower, the Willing, the Capable, the Hearer, the Seer and the Speaker. They are the basis of all the other Names.

Some people, instead of the Hearing and the Discerning, have proposed two other names: the Liberal and the Just. It seems to me that these belong to the secondary Names; since liberality and justice require knowledge, will and capacity. Indeed they require all of the foregoing, in that they also depend on seeing to it that the correct place is prepared to receive this outpouring of liberality and justice. They depend, too, on the appropriate prayer by the supplicant being heard – and answered with the word 'Be!', in a manner appropriate to the state of readiness of the person invoking these immutable essences. These two are like the names, the Finder, the Creator and the Provider, which are among the Names of Lordship.

'The Living' was placed foremost of all, because by its very nature living precedes knowledge and is a precondition of it. So naturally enough the condition should come before what is contingent on it. And yet it seems to me that 'the Knower' should have pride of place: because, just as leadership is a relative term which presupposes being followed, and it is more illustrious to lead than be led – in the same way knowledge ultimately presupposes something that is known. Life, on the other hand, requires nothing but the Living: it is the same as the Essence, in that it does not posit any related concept. So clearly knowledge is on a more exalted level of being.

That is why it has been said by some that 'the Knower' is the Primary Individuation* of the Essence, rather than 'the Living'; because 'the Knower' does not require any relationship such as existence or necessity, nor does it have to be preceded by anything such as leadership. Whereas, surely, a balanced bodily constitution is a prerequisite for life, even though life is doubtless superior to this in rank.

* * *

LETTER BĀ'

32 ***BĀ'***

This letter is used to designate the first created things; and these belong to the second level of Existence.

33 THE DOOR OF DOORS

This is Repentance, because it is the first entrance by which one enters the presence of the Nearness of the Lord.

34 THE GLIMMER

A light reflected from the Most Holy, which quickly fades. It is one of the first stages of revelation.

35 NULLITY

This is anything other than Truth. Hence it is non-being, since there is no real existence apart from the Truth. In the words of the Prophet: 'The truest verse uttered by an Arab is that of Labid:

> "Truly, everything but God is null and void".'

36 THE SUBSTITUTES

These are seven men. If one of them goes on a journey, he leaves behind a body of the same form, so that no one will know that he has gone. That, and that alone, is the meaning of the word Substitute. They are in the mould of the Prophet Abraham.

37 CORPULENCE

An epithet for the rapacious Self on the journey – the cutpurse of the waystations and stages of travellers and seekers.

38 LIGHTNING

The name given to the first appearance of that gleam of light which calls one to enter the presence of the Nearness of the Lord and to walk the path to God.

39 INTERMEDIATE WORLD

An interval is something that stands between two things.* The expression is used interchangeably with the World of Ideas: i.e. that which separates material bodies from the world of incorporeal spirits – separates this world and the hereafter. This interval is a source of illusory revelation.

40 THE UNIVERSAL INTERVAL

This is the Presence of the One – the very first rank, which is the basis of all the various intervals. Hence it is known as the Principal Interval or the Greater Interval.

41 EXPANSIVENESS (also 42)*

When this arises in the Stage of the Heart, it resembles a sense of urgent expectancy in the seat of the Self. Its arrival inevitably summons up feelings of approval, kindness, compassion and companionship. The opposite of this is Contraction*, which is felt as anxiety – as opposed to hopefulness – descending on the seat of the Self. However, when expansion arises in the Hidden Centre*, then God expands man in his external relationship with creation, whilst contracting him inwardly with compassion for creation. For God encompasses all things, while nothing can encompass him; his influence is felt in everything, while nothing influences him.

43 DISCERNMENT

A power of the Heart, when illuminated by the Sacred Light, whereby the reality and inward essences of things can be seen. It is analogous to the function of sight for the Self, by which means the shape and external form of things can be seen. It is the power which the wise have called intelligent or reflective. However, if it is illuminated with the Sacred Light, and unveiled under the guidance of Truth, then they call it the Sacred Power.

44 **THE COW**

An epithet for the Self when it has become ready for exercises and has developed the capacity to tame its desires – which are its very life. The Ram is another epithet for the Self in the state prior to this; while the term Corpulence is used after it has started upon the Path of Conduct.

45 **INTUITIVE IMPULSES**

Coming unexpectedly from the invisible, they suddenly seize the Heart and induce either Expansion or Contraction.

46 **THE HOUSE OF WISDOM**

The Heart which has been conquered by sincerity.

47 **THE SACRED HOUSE**

The Heart which has been purified from attachment to others.

48 **THE SACROSANCT HOUSE**

The Heart of the Perfected Man, which has become forbidden to anything other than the Truth.

49 **THE HOUSE OF GLORY**

The Heart which has reached the rank of Union, the state of Annihilation in Truth.

* * *

LETTER JĪM

50 **ATTRACTION**
This is the access granted to the seeker, in accordance with the divine favour prepared for him, to all that he needs in order to pass through the stages leading to Truth, without any discomfort or exertion on his part.

51 **THE RINGING BELL**
The summing up of the message in a single powerful blow.

52 **THE BODY**
That part of the Spirit which becomes visible and assumes a fiery or luminous form.

53 **CLARITY**
The manifestation of the Sacred Essence in itself to itself.

54 **CLARIFICATION**
This arises when the Essence manifests itself to itself in its specific characteristics.

55 **SPLENDOUR**
This is the veiling of Truth from us through sheer glory, so that we may not know God as he really is, in his essential 'He-ness', as he knows himself. For none but He sees his Essence for what it is.

56 **BEAUTY**
The manifestation of God himself to himself. When this takes place, there is a majesty in his absolute beauty which conquers everything, so that there is no one who does not see it. Such is the sublimity of

beauty. It also has a certain affinity with us, which draws it closer to us – and that is its manifestation in all things. As Shaybani put it:

> Your beauty goes bare-faced
> In the realities of all things,
> With nothing but your glory
> To conceal it.

That is why Beauty is Splendour: it is veiled behind specific instances. Thus for all beauty there is a splendour, and behind every splendour there is beauty. Since in descriptions of splendour there is a sense of concealment and glory, this implies exaltedness and power on the part of the Divine Presence, as well as humility and awe on our part. Conversely, since in descriptions of beauty there is a sense of nearness and unveiling, this implies gentleness, mercy and affection on the part of the Divine Presence – and intimacy on ours.

57 COMBINATION

The coming together of high-minded endeavours to turn towards God and work in him and none other than him. The opposite of this is dispersal – the distraction of working within creation.

58 UNION

This is to witness Truth in the absence of Creation.*

59 UNION OF UNION

This is to witness Creation as existing through Truth. It is also known as Separation after Union.

60 THE PARADISE OF DEEDS

The outward paradise of delicious foods, wholesome drinks, and splendid women – as a recompense for good deeds. It is also known as the Paradise of Actions and the Paradise of the Self.

61 THE PARADISE OF INHERITANCE

The Paradise of Morality – the outcome of correctly following the Prophet.

62 THE PARADISE OF QUALITIES

The mystical paradise, arising from revelations of the holy Qualities and Names. It is the Paradise of the Heart.

63 THE PARADISE OF THE ESSENCE

The contemplation of the Beauty of the One. It is the Paradise of the Spirit.

64 THE HONOURABLE ONES

These are travellers journeying through the stations of their various selves, carrying as provisions their piety and devotion, until they reach the watering places of the Heart and the stages of Nearness, and their journey henceforward continues within God.

65 THE TWO ASPECTS OF LIMITATION AND EXPANSE

These are two aspects of the Essence. On the one hand this may be seen from the perspective of purifying it from all that is susceptible to knowledge and reason; i.e. in terms of the real Unity, which has no room for anything other than itself, be it physical or intellectual. This is the aspect of Limitation. As the saying goes, 'None knows God but God.' Alternatively, it may be seen from the viewpoint of its outward appearances at all levels, in terms of the appropriate Names and attributes describing its infinite manifestations; and that is the aspect of Expanse. As the poem says:

> Do not say her house is in the Eastern Highlands:
> To Amiria every highland is a home.
> Every spring is her alighting spot;
> In every derelict camp she leaves her trace.

66 THE TWO ASPECTS OF DESIRE

These are the aspects of Necessity and Contingency: on the one hand the desire for the manifestation of the Divine Names through the Established Essences, and on the other the desire for the Essences to manifest themselves through the Names. Now if the Lord shows himself in his qualities, then both wishes are granted; and they both stand out in equal dignity of rank.

67 THE JEWELS OF SCIENCE, PROPHECY AND DEEP KNOWLEDGE

These are the immutable realities which remain unaffected by variations in Holy Law among different nations and at different times. As God has said:

> The same religion has he established for you as that which he enjoined on Noah – the which we have sent by inspiration to thee – and that which we enjoined on Abraham, Moses and Jesus: namely, that ye should remain steadfast in religion and make no divisions therein.*

* * *

LETTER DĀL

68 THE WEST WIND
An impulse arousing carnal desire and causing it to predominate. It has been likened to the west wind, because it originates in the physical side of human nature – as it were, the western, twilight zone. Its opposite is the gentle breeze from the east, whose impulse arouses the Spirit and causes it to prevail. That is why the Prophet said: 'I have been succoured by the easterly breeze, just as the tribe of '*Ād* was destroyed by the west wind.'*

69 THE WHITE PEARL
This is the Primal Intellect. As the Prophet said: 'The first thing God created was a white pearl.' And the first thing created by God was the mind.

* * *

LETTER HĀ'

70 ***HĀ'***

This letter denotes the Essence in terms of appearance, presence and existence.

71 **HE**

This is considered from the standpoint of absence and loss.*

72 **DUST**

is the substance in which God first imbued the form of the world. It is that intangible material which is known as Primordial Matter.

73 **FAR-REACHING AMBITION**

This is the first degree of aspiring to the Path, and it leads one to renounce the transient and seek that which endures.

74 **DISDAINFUL AMBITION**

This is the second degree, and whoever attains to it acquires an attitude of disdaining to ask to be paid for his labours, and his heart is filled with pride in the expectation of the rewards God has promised for good deeds. Thus he never ceases to contemplate the Truth and worships God to the best of his ability. So, with his face turned incessantly towards Truth, he seeks its nearness – until he seeks nothing else.

75 **NOBLE-MINDED AMBITION**

This is the third degree, which is not dependent on anything except Truth and has no regard for anything else. This is the highest of all endeavours, since it is not content with the attainment of mystical states or stages of development, or with simply coming to a standstill at the Names and the Qualities. Indeed it aims for nothing less than the very fountainhead of the Essence.

76 **CRAVING**
This is when the Self inclines towards its natural needs, and shuns the higher direction in favour of the baser one.

77 **SUGGESTIONS**
Sensual thoughts.

78 **ATTACKS**
These are what comes into the Heart by virtue of the time – rather than through any personal effort. They are also the Intuitive Impulses mentioned above.*

79 **PRIMORDIAL MATTER**
The name given by the Sufis to the thing within which the various forms are manifested. Thus, any hidden thing in which a form can appear they call Primordial Matter.*

* * *

LETTER WĀW

80 ***WĀW***

This letter denotes the universal aspect of the whole.

81 **ONENESS**

This is considering the Essence from the viewpoint that the Names originate from it, and its oneness remains with it despite its manifold attributes.*

82 **THE ONE**

The name of the Essence when considered in this light.

83 **INCOMING THOUGHT**

All the various mental images that may come effortlessly into a man's Heart.

84 **EVENT**

Whatever comes into the Heart from the invisible world, in whatever manner.

85 **THE MEDIATOR OF GRACE AND ASSISTANCE**

This refers to the Perfect Man, who is the link between Truth and Creation by virtue of his affinity to both. As God has said (according to Tradition):

> 'But for you, I would not have created the heavens.'

86 **THE ODD NUMBER**

This means to consider the Essence on its own, dropping all other considerations, since Oneness has no relationship to anything, and nothing is related to it. For there is nothing in that presence originally.

In contrast to this, there is the Even Number, through consideration of which the Essences and the reality of the Names are determined.*

87 EXISTENCE

The realization that the Essence of Truth is in its essence. That is why the Presence of Union is called the Presence of Existence.

88 THE TWO ASPECTS OF PROVIDENCE

These are Attraction and the Path, which are the two sides of guidance.

89 UNCONDITIONAL AND CONDITIONAL

These are two ways of considering the Essence: in exclusive terms, leaving everything else out of consideration – and in terms of its own affirmation. Now the Essence of Truth is Existence, seeing that Truth itself is Existence. Viewed thus it is an absolute; that is, it is the reality which is in everything. It will not admit of any comparison; because anything other than pure Existence is sheer nothingness. So how can a thing be compared with that in which it exists and without which it is totally void and non-existent? Thus everything other than the Essence belongs to non-entity and is something other than pure Existence, for its distinctive character is of no consequence. So everything is present within absolute Existence, and the latter is present within itself.

If you place on it the restriction of absoluteness, that is, the restriction that there should not be anything accompanying it, then it is the One, which was before, unaccompanied by anything. That is why the Sufis say: 'He is now as he was before.' If, however, you stipulate that there is something with it, then precisely the same restriction applies – that this thing exists within it and is non-existent without it. Doubtless its form was made manifest, and so Existence was added to it; but if you omit the addition, it becomes essentially non-existent. That is the meaning of the Sufi saying that 'Unification is the subtraction of additions'. He was right, whoever said that existence is identical with necessary reality, and that other than reality everything is merely incidental, because it is surplus to every essential quality. Thus there is no doubt that the blackness of the black and the humanity of the human, for example, are things that do not exist; and without existence they are nothing.

90 THE FACE OF TRUTH

The aspect whereby a thing really exists; for there is no reality to a thing except with God. This is the significance of the words, 'Whatever direction you may turn, there is the face of God'.* He is the source of the Truth which abides in all things; so whoever has seen the everlasting Truth in things sees the face of Truth in everything.

91 THE GOAL OF ALL SERVANTS

The Presence of the Divinity.

92 THE RECORD SHEET

The Universal Soul, which is the heart of the world. It is also the Preserved Tablet and the Clear Book.*

93 BEHIND THE OUTER COVERING

This is Truth in the presence of Unity prior to Oneness; because when it is in the presence of the latter, then as a consequence it becomes overlaid, first with the meanings of the Names and the realities of the Essences, then with spiritual forms, then with ideal forms, and finally with sensory perceptions.

94 THE ESSENTIAL ATTRIBUTE OF TRUTH

This is the unity of Union; also essential necessity; also independence from created worlds.

95 THE ESSENTIAL ATTRIBUTE OF CREATION

Essential potential, and essential need.

96 REUNION

This is the real Unity connecting the inward and the outward. It may be expressed as the compassion preceding affection, which is referred to in the Tradition: 'I wished to be known, so I created the creation.' It may also be expressed by the permanence of Truth in things, for this interconnects each separate part of the multiplicity, until they are all united; and by separation the sage restrains them from arising. Ja'far Sadiq said: 'Whoever can distinguish separation from reunion and movement from rest has attained the perfection of stability in unification and has become thoroughly imbued with deep knowledge.' The purpose of movement is the Path, and that of rest is stability in the Oneness of the Essence.

The word Reunion may also be used to express the annihilation of the attributes of the individual within the attributes of Truth; and this results from verifying and interpreting the Names of God, in the course of enumerating them. In the words of the Prophet: 'Whoever enumerated them has entered paradise.'

97 THE REUNION OF SEPARATION

This is the healing of the rift, the repairing of the breach, the merging of distinctions – which is the manifestation of Unity within multiplicity. For Unity joins together its separate and scattered parts through the union of multiplicity. As the Separation of Union is the manifestation of multiplicity in unity, so multiplicity breaks up the union of unity, augmenting the manifestation of the latter through its own specific requirements, in the first stages of differentiation of the forms of a single face in different mirrors.

98 REUNION OF REUNION

The return after departure, the ascent after the descent. For each one of us has fallen from the highest ranks. It is that same Union of Oneness which is the absolute link between Eternity-without-beginning and the lowest depths of the world of warring elements. Some of us have been living in an extremely degenerate state and have fallen into the lowest of the low; while others have come back and returned to the Stage of Union by following the path to God and in God – by praising his qualities and losing themselves in them, until finally they reached true reunion in Eternity-without-end – just as they were originally in Eternity-without-beginning.

99 THE FULFILMENT OF THE COVENANT

This goes beyond what is declared by saying 'Yes indeed!' in the affirmation of Deity. When God said, 'Am I not your Lord?' they answered 'Yes indeed!'*

For the common people it means religious observance, prompted by a desire for what has been promised and a fear of what has been threatened. For people of distinction it means devoted service to the undertaking for its own sake, staying within its limits and being faithful to what it imposes, without desire, fear, or ulterior motive. For those of especial distinction, however, it means devoted service while abjuring any claim to strength and power.* But for the Lover it means not letting one's Heart expand to anything other than the Beloved.

One of the requirements of fulfilling the covenant of service is to see that every fault that appears in oneself is due to oneself – and not to see perfection in anything save in one's Lord.

100 KEEPING THE COVENANT OF CONDUCT

This means not forgetting your own bondage and helplessness at those times when it is given to you to master and break your habits.

101 MOMENT OF TIME*

Whatever comes to mind in the Mystical State. If it derives from Truth then you should consent and submit to it, so that you may accord with the moment, with nothing else occurring to you. But if it is something related to personal gain, then you should force yourself to attend to what is more important to you. Do not occupy your mind with the past or the future: trying to remedy the past is a waste of time – and so is thinking about what is to come; because you may never attain it, and time will have simply passed you by. That is why the wise have said: 'The Sufi is the son of time.'

102 ETERNAL TIME

The Eternal Present.

103 THE HALT

This is the pause necessary between two Stages, in order to complete the remaining obligations of the first Stage and to prepare to be able to rise to the refinements of the second.

104 THE AUTHENTIC UNDERTAKING

The undertaking which has the intention of finding Truth.

105 THE FRIEND OF GOD

This is someone who is entrusted with the Truth and who protects it from subversion and would never let it or himself down, until he reaches such perfection as is possible to mankind. As God has said:

> '. . . and he will choose and befriend the righteous.'*

106 SAINTHOOD

This is the standing of a man in Truth when he has achieved the annihilation of his own Self such that the light of Truth is able to take possession of him and thus bring him to the ultimate stage of Nearness and Establishment.

* * *

LETTER ZĀ'

107 **THE REPROVER**
God's admonisher in the Heart of the believer. It is the light which comes flashing into his Heart, summoning him to Truth.

108 **THE GLASS**
Mentioned in the Light Verse.* The glass is the Heart, the lamp is the Spirit, the tree, from whose oil the glass is lit up – like a 'glittering star' – is the Self. The niche for the lamp is the body.

109 **THE EMERALD**
The Universal Soul.

110 **DURATION OF TIME**
This is what is added to the subjective presence; it is the Eternal Present, mentioned above in chapter *alif.*

111 **THE FLOWERING OF INFORMATION, KNOWLEDGE AND REUNION**
These are the sciences of the Way, for they are the most honourable and enlightened of all the sciences, and they are the pre-condition for union with Truth.

112 **THE OLIVE TREE**
This is the Self when it has been prepared, through the power of thought, for illumination by the Sacred Light.

113 **THE OIL**
This is the original light for the Self's preparation – and success lies with God!

* * *

LETTER ḤĀ'

114 THE MYSTICAL STATE

This is what comes to the Heart purely gratuitously, without any effort or inducement – in the form of sorrow, fear, expansiveness, contraction, desire or pleasure. When it appears, the characteristics of the Self go into abeyance, and the State may or may not do likewise; but if it endures and becomes a permanent characteristic, then it is called a Stage.

115 THE DEMONSTRATION TO MANKIND OF THE TRUTH

This is the Perfect Man – like Adam, in that he was a proof to the Angels, as shown in the words of God: He said, 'Adam, tell them their names.' And when he had told them their names, God said, 'Did I not tell you I know the unseen things of the heavens and earth? And I know what things you reveal and what you were hiding.'*

116 THE VEIL

The imprint in the Heart of universal forms which inhibit the revelation of Truth.

117 THE LETTERS

The elementary realities deriving from the Essences, and from such screening entities as reason and the Self.*

118 THE SUBLIME LETTERS

These are the individual qualities that lie dormant in the most hidden part of the hidden world – like the tree latent in the date-stone. It was to them that the Sheikh was referring when he said:

> We were sublime letters, till now never spoken,
> Belonging to the offspring of the highest heights.

I am you in him,
We are you and you are he,
And all in him is he:
Just ask the one who has arrived!*

119 FREEDOM

The release from enslavement to others. There are three degrees of freedom: Firstly, there is freedom from enslavement to carnal desires. Secondly, there is special freedom – from enslavement to aspirations, through the obliteration of the personal will within the will of Truth. Finally there is the most special freedom of all – from enslavement to custom and tradition, through their effacement in the revelation of the Light of Lights.

120 BURNING

A half-way stage in the process of Illumination, which draws the seeker towards annihilation. The process starts with Lightning, and ends with obliteration in the Essence.

121 KEEPING THE COVENANT

This means to remain within the limits set by God for his servants, neither omitting what is commanded nor committing what is forbidden.

122 KEEPING THE COVENANT OF LORDSHIP AND SERVICE

Not to ascribe perfection to anything but the Lord, and not to ascribe defects to anything but oneself.

123 THE REALITY OF REALITIES

The Essence of Oneness that encompasses all realities. It is known as the Presence of Union and the Presence of Existence.

124 THE REALITY OF MUHAMMAD

This is the Essence in its primary individuation, for it contains all of the Beautiful Names and is itself the Greatest Name.

125 THE REALITIES OF THE NAMES

These are the various individuations of the Essence, and their inter-relationships. Thus they are the qualities which distinguish the Names one from another.

126 THE TRUTH OF CERTITUDE

To witness the Reality of Truth during the stage of total Union in Oneness.

127 WISDOM

This is the knowledge of the reality of things, their precise characteristics, specialities and properties, and of the connection between causes and effects, and of the secret mechanisms regulating creation, as well as the appropriate action required:

> And he to whom wisdom is granted receives indeed a benefit overflowing.*

128 EXPLICIT WISDOM

The sciences of Holy Law and the Way.

129 TACIT WISDOM

Refers to the secrets of Reality which are not understood very well by conventional scholars or the common people, and can thus be harmful and even destructive for them.

It is related that the Prophet was walking through the streets of Medina with his companions, when a woman entreated them to come into her house. They went inside and there they saw a blazing fire with the woman's children playing round it.

She said to Muhammad, 'Tell me, Prophet of God, who is more merciful: God to his servants or I myself to my children?'

'God is more merciful,' he replied. 'Truly, of all the merciful he is the most merciful.'

'Prophet of God, can you see me ever wanting to throw one of my children into the fire?'

'No.'

'Then how could God throw his servants into it, seeing that he is the most merciful of all?'

The narrator goes on to say that the Prophet wept and said, 'That is how God inspired me.'

130 UNKNOWN WISDOM

According to us, this is what has been concealed from us by the countenance of wisdom behind the afflictions of certain people, such as the death of children, or an eternity in hellfire – for not only is belief in this required, but also acceptance of it as right and just.

131 UNIVERSAL WISDOM

This means knowing and working with Truth, and knowing and avoiding falsehoods. As the Prophet said: 'Oh God, show us the Truth as it really is, and grant us the means to follow it; and show us falsehood for what it is, and grant us the means to avoid it. Show us things as they really are.'

* * *

LETTER ṬĀ'

132 **RISING STARS**
The first of the illuminations of the Holy Names to appear in a person's Heart. Thus his character and qualities are improved through the irradiation of his inner self.

133 **THE PURE**
Those whom God has safeguarded from transgressions.

134 **THE OUTWARDLY PURE**
Those whom God has safeguarded from criminal acts.

135 **THE INWARDLY PURE**
Those whom God has safeguarded from temptations, carnal desires, and attachment to others.

136 **THE SECRETLY PURE**
Those who are not distracted from God for so much as the winking of an eye.

137 **THE SECRETLY AND OVERTLY PURE**
Those who have undertaken to fulfil the obligations of both Truth and Creation, trying to do them equal justice.

138 **SPIRITUAL MEDICINE**
The knowledge of the perfection of hearts – not only their afflictions and ailments, and the remedies for these, but also the directions for keeping them healthy and warding off sickness.

139 THE SPIRITUAL PHYSICIAN
The Master who has the above knowledge, as well as the power to guide and complete the treatment.

140 THE WAY
The specific course of conduct followed by seekers on their way to God, passing through various phases and rising step by step through the developmental stages.

141 EFFACEMENT
This is when the customs of the traveller pass away totally in the attributes of the Light of Lights.

* * *

LETTER YĀ'

142 **THE RED RUBY**

This is the Self, so called because of the blending of its luminosity with the darkness of attachment to the body – in contrast to disembodied reason, which is sometimes described as the White Pearl.

143 **THE TWO HANDS**

These are contrasting Names of God, such as either the Active or the Receptive. As God said to Iblis,

> 'What prevented you from bowing down before that which I created with my own hands?'*

Because the presence of the Names comprises two types of presence – the necessary and the possible – some have said that the Two Hands are indeed necessity and possibility; but in fact the contrast is more general than that. The active aspect may be compared variously with the Beautiful, the Sublime, the Gentle, the Vanquisher, the Beneficial and the Harmful; while similarly, the receptive aspect may be compared with the Friend, the Timid, the Hopeful, the Fearful, the Beneficiary and the Harmed.*

144 **THE DAY OF ASSEMBLY**

The time of gathering together and arriving at the Source of Union.

* * *

LETTER KĀF

145 THE CLEAR BOOK
This is the Preserved Tablet to which the words of God refer:

> 'Not a thing, whether fresh or dry, but is recorded in a clear book.'*

146 THE TOTALITY
A name for Sublime Truth, seen from the perspective whereby the presence of Divine Oneness comprehends all the Names. This is why we say 'one' for the Essence and 'all' for the Names.

147 THE WORD
The means by which to allude to every single quality, essence, reality and externally existing thing – in short to everything that is specific. Intellectual concepts, such as qualities, realities and essences, may be distinguished by means of the Essential Word; the invisible and the external by means of the Concrete Word; and the various incorporeal entities by means of the Authentic Word.

148 THE WORD OF THE PRESENCE
This refers to the word of God: 'Be!' – as shown in the words:

> 'For to anything which we have willed, we but say the word "Be!" – and it is.'*

149 THE HIDDEN TREASURE
The Essence of Oneness that is concealed in the invisible. This is the innermost secret of all.

150 THE UNGRATEFUL
In Holy Law this refers to those who have abandoned the divine

precepts. In the Way it means those who forsake excellent virtues. In Reality it is those who desire something which God does not want; since they are contending with his wishes without knowing the reality of his grace.

151 FISSION

The existence of Fission does not dissolve Union. This means that the proliferation of the one and only Truth into distinct particularizations does not imply the dispersal of the Divine Whole or of the Oneness of the Essence.

152 THE MORNING STAR

The first manifestation of beatific visions. It may also be used to indicate someone who has verified the objective reality of the Universal Soul. From the words of God:

> 'When night enveloped him he saw a star . . .'*

153 ALCHEMY

This is contentedness with what is present, and relinquishing the desire for what is absent. In the words of Ali, the Commander of the Faithful, 'Contentedness is a treasure which is never exhausted'.

154 THE ALCHEMY OF HAPPINESS

The refinement of the Self by protecting and purifying it from worthless things – and by seeking to acquire virtues and become adorned with them.*

155 THE ALCHEMY OF THE MASSES

This means to exchange the enduring goods of the other world for the ephemeral trifles of this world.

156 THE ALCHEMY OF THE ELECT

This is the deliverance of the Heart from creation and into the exclusive power of the Creator.

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LETTER LĀM

157 **THE SIGN**
The light of Illumination, which appears and then passes away. It is also called a flash of insight or an idea.

158 **DIVINE NATURE**
The life which pervades things. Human nature is its fixed abode; and that is the Spirit.

159 **THE KERNEL**
This is the mind when it has been illuminated by the Sacred Light and freed from the external husks of delusion and fantasy.

160 **THE KERNEL OF KERNELS**
This is the divine substance of the Sacred Lights, by which the mind is strengthened, and thus freed from the above-mentioned husks, so that it attains the sublime sciences – freed from the consciousness of the Heart, which is attached to creation and prevented from understanding what is veiled from conventional knowledge. This comes about through the beauty of the former Stage leading to the goodness of the latter.*

161 **DISGUISE**
The elemental form that envelops spiritual realities. God said:

> 'And if we had made him an angel we should have sent him as a man; and we should certainly have caused them confusion in a matter which they have already covered with confusion.'*

One such guise is the clothing of real truth in the forms of humanity. It is to this that the words of God refer in the Tradition.

'My friends are beneath my domes: none knows them but myself.'

162 **ELOQUENCE**

This is the means whereby the divine declaration is made to attentive ears concerning those things which God wishes to teach – either by way of divine communication, or via a prophet, saint or friend.

163 **THE TONGUE OF TRUTH**

The human being who has verified the manifestation of the pronoun 'I', by virtue of being its object.

164 **SUBTLETY**

Any sign of delicate spiritual significance. When one of these appears in the understanding, its meaning cannot be encompassed by words.

165 **THE HUMAN SUBTLETY**

This is the Rational Soul, which Sufis call the Heart. In fact it is the descent of the Spirit to a level close to that of the Self – to which in one aspect it is related, whilst in another it is related to the Spirit. The former aspect is called the Breast, and the latter the Heart.

166 **THE TABLET**

This is the Clear Book, and also the Universal Soul.*

167 **SIGNS**

These are sometimes used to indicate what appears to the senses from the World of Ideas – as in the case of 'Umar.* This is a pictorial revelation, whereas in its original meaning it is a spiritual revelation proceeding from the Most Holy.

168 **RAYS**

Radiant lights which shine for those novices who are of a delicate disposition. They are reflected from the imagination to the common sense; and they then become perceptible to the external senses, so that the subject seems to see lights, like those of bright stars, the sun and the moon, illuminating all around them.* This light is either predominantly violent and threatening, taking on a reddish hue – or else it is predominantly gentle and promising – in which case it has a greenish colouring.

169 THE NIGHT OF POWER

This is a night in which the seeker is favoured with a special state of illumination, in which he learns his true potential and rank in relation to the Beloved. It is the time when the seeker begins to arrive at the Source of Union and the stage of those who are matured in deep wisdom.*

* * *

LETTER MĪM

170 THE ONE WHO HOLDS, THE THING HELD, AND FOR WHOM IT IS HELD

These are spiritual pillars; and they are also the reality of the Perfected Man. As God said:

> 'Were it not for you, I would not have created the heavens.'

Sheikh Abu Talib al-Makki writes:

> 'Truly the heavens are turned by the breath of the Children of Adam.'

And Sheikh Muhiyuddin Ibn al-Arabi writes:

> 'Praise, honour and glory be to God, who created the Perfect Man to be the teacher of the angels and caused by his breath the heavens to turn!'

Both of these refer to the above concepts.

171 SACRED WATER

The knowledge which purifies the Self from the defilement of nature and the squalor of vice. Alternatively it means to witness the Eternal through Illumination, and thus rise above the defilement of accidental phenomena.

172 THE ORIGINAL

This is an unalloyed augmentation of Oneness; seeing that the Essence of Oneness has precedence over the presence of Unity, which latter is the origin of all the designations and derivations of the Names; since their characteristics and associations are rational considerations.

173 (*There is no entry bearing this number*)

174 STARTING POINTS AND END RESULTS

The former are the devotional duties, namely: prayer, almsgiving, fasting and pilgrimage.

The outcome of prayer is complete Nearness and real communication.

The outcome of fasting is abstaining from the forms of creation and from that which reinforces them – through Annihilation in God. That is why, in the sacred words of the Tradition it is said, 'Fasting is for me, and I shall repay it.'

The outcome of pilgrimage is the acquisition of wisdom and the verification of Permanence after Annihilation. For all the ceremonies and hardships of the pilgrimage are analogous to stations of the seeker and the Stage of the Oneness of Union and Separation.

175 THE FOUNDATION OF SUFISM

According to Abu Muhammad Ruwaym, this consists of three qualities: adherence to poverty and need, the attainment of certainty through liberality and altruism, and abandoning conflict and personal choice.*

176 THE ONE WHO IS CONFIRMED IN TRUTH

Whomsoever God observes in every detail without becoming specific for him. For God is supreme: even though he may be witnessed in anything that is bound to a name, attribute, aspect, viewpoint or specification – yet he is not himself restricted or bound in any way thereby. He is the Absolutely Binding and the Binding Absolute, far above binding and non-binding, absolute and non-absolute.

177 THE ONE WHO IS CONFIRMED IN TRUTH AND CREATION

Whoever sees that every absolute in existence has an aspect of restriction, and every restricted thing has an aspect of freedom. Furthermore, he sees all of existence as a single reality, which has both an absolute aspect and a limited one subject to every restriction. Anyone who witnesses this through experience has been confirmed in Truth and Creation, annihilation and permanence.

178 THE ATTRACTED

Someone whom Truth has singled out for himself and selected for his own intimate companionship, purifying him with Sacred Water. Thus, by dint of all these favours and gifts, he has attained what is achieved in all the various stages and degrees of development, without himself going to the trouble of acquiring it.

179 THE UNIVERSAL MANIFESTATIONS

These are the outward expressions of the Keys to the Invisible, by which the gates between outward and inward existence are unlocked. There are five of them:

The first is the manifestation of the Essence of Oneness, the Source of Union, the Stage of 'Even Nearer'*, the Major Resurrection, and the manifestation of the Truth of Truths. This is the ultimate objective and the end of ends.

The second is the initial manifestation of the Intermediate World between death and resurrection, the Meeting of the Two Seas, the Stage of Two Bow-lengths, and the presence of the totality of the Divine Names.

The third is the manifestation of the World of Power and the unveiling of the Sacred Spirits.

The fourth is the manifestation of the Heavenly Kingdom and the celestial powers who uphold the divine decree in the world of the Godhead.

The fifth is the manifestation of the World of the Kingdom through visions and the wonders of the World of Ideas, and material powers in the lower world.

180 THE MANIFESTATION OF THE ACTIVE NAMES

The cosmic gradations which make up the world. Also: the records of illustrious deeds.

181 THE MEETING OF THE TWO SEAS

This is the presence of Two Bow-lengths, because of the meeting in it of the two seas of necessity and possibility.* It has also been stated that it is the presence of the totality of existence, seeing that the Divine Names and the cosmic realities are assembled in it.

182 THE MEETING OF DESIRES

The presence of absolute Beauty. For desire is attached to nothing other than the distillation of Beauty. That is why the poem says:

> Let your longing heart wander where it will,
> There is no love other than the first Beloved.

And Shaybani says:

> All of beauty is summed up in your face;
> Yet the details of it fill creation.

183 THE MEETING OF OPPOSITES

This is the Absolute Essence, which is the presence of the embracing extremities.

184 GENUINE LOVE

The love of the Essence precisely for its very own essence. Far from being a superfluous state of affairs, this is the source of all other kinds of love; and whatever love may exist between two beings has to do either with a correspondence in each of their essences – or with a concord of quality, rank, state or function.

185 THE PROTECTED

Someone whom God has preserved from delinquency, whether in word, deed or intent. Thus he does not say or do anything except what pleases God, and does not desire anything but what God desires, and does not strive for anything other than God's command.

186 EXTERNAL OBLITERATION

The elimination of habitual characteristics and reprehensible traits, countering these with the affirmation which consists in carrying out the stipulations of worship and striving to acquire laudable qualities.

187 INWARD OBLITERATION

The removal of the veil of theoretical knowledge and all its afflictions, and countering these with the affirmation of constant communion.* This is achieved by eliminating the attributes of the seeker and the characteristic habits of his nature and behaviour, and irradiating him with the attributes of Truth and its nature and behaviour. As it has been said, 'I was his hearing, by which he heard, and his seeing, by which he saw.'

188 THE OBLITERATION OF TRUE UNION

The annihilation of multiplicity in unity.

189 THE OBLITERATION OF SERVICE AND OF THE INDIVIDUAL SERVANT

This means ceasing to ascribe existence to the Essences, because these are subjective entities which have emerged in the Presence of Oneness as a result of scholary endeavour. They are thus information devoid of any substance whatsoever. Except insofar as the existence of Truth may become perceptible in them, both they and their world are non-existent possibilities. There are, nevertheless, traces of them in external existence, as it is commonly understood.

Existence is none other than Sublime Truth itself, and no basis exists for ascribing any other connection outside this. Actions and effects are entirely subordinate to Existence. Since the non-existent has no effect, there is nothing active or present save Truth Most High alone.

For, seen in terms of his specific limitation within the form of the individual, which is a subjective matter, he is the worshipper. Seen, however, in terms of his absoluteness, he is the worshipped; while the individual himself remains non-existent. Thus both the individual servant and his service are obliterated.

As in the words of God Most High:

> 'And when thou threwest, it was not thyself that threw, but God threw.'*

or in his words:

> 'Three men conspire not secretly together, but he is the fourth of them, neither five men, but he is the sixth of them.'*

or in his words:

> 'They are unbelievers who say "God is the third of three".'*

This affirms that he is the fourth of three and denies that he is the third of three; because if he had been one of them he might have been similar to them – he who is exalted and revered far above all such things. However, if he were the fourth among them, he would remain distinct from them in terms of their reality, existence and specific nature.

190 ERADICATION

This is the annihilation of individual existence in the Essence of Truth, just as Obliteration is the annihilation of one's own actions in the action of Truth, and Effacement is the annihilation of one's attributes in the attributes of Truth. Obliteration does not see effectiveness in anything except Truth; and Effacement does not see any quality in anything except Truth; while Eradication does not see existence in anything except Truth.

191 AUDIENCE

The presence of the Heart together with Truth amidst the profusion of the Names of God.*

192 FACING

The presence of the Heart tending towards a contemplative state that is oblivious of everything other than itself; such that it does not see any other thing, since it is so remote from everything else.

193 THE CONVERSATION

This is a message from Truth, transmitted through one of the forms of the angelic world – like the call which Moses received from the bush.

194 THE RETREAT

The place where the Pole-star is concealed from those who have attained.

195 SUSTAINED EXISTENCE

This is the attainment of all that is needed for the phenomenal to sustain its continued and uninterrupted existence. For Truth sustains existence with the Breath of the Merciful, so that its being outweighs its non-being – which latter is a requirement of its essence without its existence. This is achieved by the processes of break-down and exchange in nutrition and respiration, and derives its support from the externally perceptible air.

As for inanimate beings, celestial bodies and spiritual entities, it is the intellect which determines, through the abiding superiority of their existence, which of them is predominant; while it is the sight of God which determines, through unceasingly bringing everything possible into existence, that renewed creation unfolds.

196 **THE UNIVERSAL RANKS**

There are six of these:

- the Rank of the Essence of Oneness;
- the Rank of the Divine Presence, which is the presence of the One;
- the Rank of the Incorporeal Spirits;
- the Rank of Active Souls: the World of Ideas and the Angelic World;
- the Rank of the World of Power, which is the visible universe;
- the Rank of Comprehensive Being, which is the Perfect Man, the total manifestation and collective form of mankind.

But we have said that there are five Manifestations and six Ranks.* The reason for this is that the Manifestation is the external aspect in which these Ranks are revealed. Now the Essence of Oneness cannot constitute a manifestation for anything else, since there is no aspect of plurality in it whatsoever – not even in learned and scholarly circles. The other Ranks are arranged in descending order and have both an inward and an outward Manifestation. However, there is no manifestation of the Oneness of the Essence other than in the Perfect Man.

197 **THE MIRROR OF BEING**

This is absolute and unique Existence, for it is only in this that the various worlds with their qualities and properties appear, and its own presence is thereby concealed – just like the surface of a mirror, which becomes invisible the moment that an image appears in it.

198 **THE MIRROR OF EXISTENCE**

This denotes the specifications relating to inner qualities whose outward forms are created beings. For the qualities are inward, whilst the existence based on their specifications is external. Seen in this way, the qualities are mirrors for a single existence to which their specific forms are allocated.

199 **THE MIRROR OF THE TWO PRESENCES**

This refers to the presence of necessity and possibility, which is the Perfect Man. It also refers to the mirror of the Divine Presence, because this is the appearance of the Essence together with all the Names.

200 **THE EVENING TALK**

The dialogue which Truth holds with the individual in his Secret

Faculty.* It is so called because conventionally this conversation takes place at night.

201 THE PATHS OF TOTAL PRAISE

This refers to the commemoration of the Essence through full knowledge and direct vision of the essential Names, rather than by the attributive or active Names. This is because the Absolute Essence is the origin of all the Names of God. Thus of all the sublime ways of glorifying God, the most glorious is that absolute glorification which itself partakes of all his attributes; because if the one who was commemorating God were to praise him in terms of his own knowledge, generosity or capacity, then his glorification would be confined to that particular attribute. However, if he praises him using his essential Names, such as the Holy, the Glorious, the Salvation, the Most High, the Truth – and by other similar names which are the foremost of all the names – then in his glorification he embraces all of God's perfections.

202 THE ABODE OF THE GREATEST NAME

This is the temple in which Truth is housed: I mean the heart of the Perfected man.

203 THE BASIS OF DEEP KNOWLEDGE

The Presence of Oneness, which is the origin of all the Names.

204 THE CONSUMED

Someone who is annihilated in the Oneness of the Essence, so that no trace remains of him.

205 THE OBSCURE ISSUE

This is the fact that the Established Essences remain in a state of non-existence, while the Truth, by virtue of its Name, 'the Light', illuminates their forms and apparently assumes their properties. Thus it transforms them over a period of time into a new creation, by adding to them its own existence and specific make-up; while they remain in their initial state of non-existence. For if it did not hold constant sway over their existence by augmenting and developing them, then they would never have appeared at all.

This is a matter for revelation and intuitive 'taste' – something which is repugnant to the understanding and rejected by the intellect.

206 THE RELAXED ONE

This refers to that one of God's servants, who has been acquainted with the secret of destiny. Since he can see that whatever has been decreed must take place at its fore-known time, and that whatever has not been decreed cannot happen, he is delivered from desiring or expecting things which will not occur, and from grieving over what has taken place. As God has said: 'No misfortune can happen on earth . . .'*

That is why Anis, a Companion of the Prophet said: 'I served the Prophet of God for ten years, and he never said, of something I had done, 'Why did you do that?' – or, of something I had not done, 'Why didn't you do that?'

Such a person is never found to be other than even-tempered.

207 DAWNINGS OF VICTORY

The manifestations of the Names, since these are the keys to the secrets of the invisible world, and the illumination of the Essence.*

208 DAWNINGS OF THE SUN OF REALITY

Illuminations of the Essence prior to total annihilation in the essential Oneness of all.

209 THE DAWNING OF INNER MINDS

This refers to those to whom God has disclosed the innermost minds of people. He has illuminated them with his Secret Name; thus they can survey people's inner natures. Sheikh abu Said ibn Abi al-Khair was one such man.

210 THE CORRESPONDENCE BETWEEN QUALITIES AND REALITIES

This is the arrangement of universal realities in accordance with the divine realities which are the Names. The Names are ordered according to the essential qualities; so that existing things are the shadows and forms of the Names, and the Names are shadows of the qualities.

211 THE CORRESPONDENCE BETWEEN THE PRESENCES AND CREATION

This is the relationship of existing beings to the three presences – the presence of necessity, the presence of contingency and the presence of both of these together.

Any being whose relationship to necessity is stronger is of a more distinguished and elevated rank. So it has a higher spiritual reality, whether angelic, or pertaining to a celestial body.

Any being whose relationship to the contingent is stronger is baser and lowlier, and its reality is that of an inferior element or compound.

Any being whose relationship to both is equally strong is more complete; and its reality is that of humanity.

A person who is more inclined to the contingent, and in whom the characteristics of manifold contingency are present, numbers among the unbelievers.

Anyone who is more inclined to necessity, and in whom the characteristics of necessity are predominant, is foremost among men – one of the Prophets or Saints. Any person in whom both aspects are equal is a man of moderation among the believers.

As the inclination tends toward one or other of these two aspects, so do believers vary in the strength or weakness of their belief.

212 INSIGHT

This refers to the favours bestowed by Truth on the wise – either immediately, or arising from questions concerning what has happened to them. The word may also refer to the ascent into contemplative vision at the moment when this dawns.

213 THE POINT OF DEPARTURE

The Stage in which the speaker actually experiences the verses of the Qur'an which he is reciting. His speech is illuminated by the quality which is the source of that particular verse.

As Ja'far Sadiq said: 'God has made himself manifest in his words for his worshippers; but they do not see.'

One day Ja'far fell down unconscious while in prayer. Afterwards, when asked about the incident, he answered: 'I did not stop repeating the verse until I heard it spoken by its Author.'

The Great Sheikh, Shahabuddin Suhrawardi, said of this incident that at that moment Ja'far's tongue was like the burning bush of Moses, when the call came from it, 'I am God!'

However, I wish to affirm that the meaning of the 'point of departure' is more general than this. It is the Stage of witnessing the Truth in everything that is irradiated by its qualities – of which qualities that thing is the outward manifestation. But because it was said in a Tradition of the Prophet: 'There is no verse of the Qur'an without an outward and an inward meaning; for every letter there is an end point, and for every end point a point of departure.' – the meaning has become restricted to this sense.

214 SIGNS IDENTIFYING THE QUALITIES

These are organs such as the eye, the ear and the hand; since these are the locations where the meanings and the sources of the qualities become apparent. A sign is an outward indication, like a religious emblem or a signpost on the road.

215 THE FIRST TEACHER AND THE TEACHER OF THE ANGELS

This is Adam, for God said to him: 'Adam, tell them their names.'*

216 THE SETTING OF THE SUN

The concealment of Truth within its own specific particulars, and the concealment of the Spirit within the body.

217 THE KEY TO THE SECRET OF DESTINY

The diversity of the Contingent Essences within eternity.*

218 THE FIRST KEY

This is the incorporation of all things as they are in the Utterly Concealed, which is the Oneness of the Essence – just like the tree latent in the date-stone. It is also called the Basic Root.*

219 RELEASE FROM SORROW AND ANXIETY

Faith in destiny.

220 THE BESTOWER

This is one of the names of the Prophet Muhammad, since it was he who confirmed the Names of God, and shone forth the light of guidance upon them in all their intricate detail, and acted as their intermediary.

221 THE STAGE

This is the fulfilment of one's prescribed duties, for whoever has not fulfilled the requirements of the various Stations is not fit to progress to a higher level. Thus, anyone who has not verified the reality of Abstemiousness until he has made it his own, is not fit for the Stage of Trust; whoever has not verified Trust is not fit for Submission – and so on through all the Stages.

The word 'fulfilment' does not imply that none of the steps of the lower stage may be left incomplete before one is able to proceed to a higher one. The greater part of what has not been completed in the lower stage and its finer gradations will be rectified in the higher. Rather the intention is that one should become so solidly grounded in that particular stage that one actually becomes a part of it, and that the name associated with one's state, such as Abstinent or Trusting, is an exact description of the case. The same applies to all the stages. It is called a Stage because it is the halting place of the Seeker on the Way.

222 THE STAGE OF DIVINE DESCENT

This is the Breath of the Merciful, by which I mean the appearance of authentic existence in the ranks of specific individuation.

223 THE EXALTED POSITION

This is the rank which is closest in dignity to God. It may also be called the Place. It is referred to in the words of God Most High: 'In a sure setting, in the presence of an almighty King.'*

224 FRAUD

This is following up blessings with misdeeds, sustaining mystical states without regard for propriety, and divulging signs and miracles without authority or restraint.

225 THE KINGDOM

The visible world.

226 THE HEAVENLY KINGDOM

The invisible world.

227 THE KING OF THE KINGDOM

This is Truth, in its function of requiting what the individual has actually performed of the tasks which were required of him.

228 THE ENLARGER OF ASPIRATIONS

This is the Prophet, because he is the medium for the outpouring of Truth and guidance to whichever of his servants God chooses, and he sustains them with the illumination and strength of the verses of the Qur'an.

229 EQUITY

This is justice, by which I mean fair dealings both with Truth and with creation

230 THE FIRST WAY

The diffusion of Oneness from essential Unity, and the manner in which all the Qualities and the Names evolve in the ranks of the Essence. Whomsoever God has shown the arrangement of the Names and the Qualities in all the ranks of the Essence has been set on the shortest route to the First Way.

231 UTTER SEPARATENESS

This is the Collective Presence, in which there is not so much as a trace of any other thing. Thus it is the place where all separateness ceases, the very Union of Oneness. It is also known as Implicit Separateness, or the Presence of Existence, or the Presence of Union.

232 ULTIMATE KNOWLEDGE

This is the Presence of the One and it is called the starting point of the 'straight and even path'* – in view of the quickening Breath of the Merciful, from which spiritual forms become manifest in existence. It is known as the Station of Abasement, in which the descent of Truth takes place into the forms of creation; it is also known as the Station of Drawing Near, since within it creation draws near to the Truth. Another name for it is the Fountainhead of Liberality, since it is the source from which pours forth the generosity of Truth; and there are yet other names for it.

233 THE ESSENTIAL RELATIONSHIP

This is the relationship between Truth and the individual, and it may take one of two forms.

On the one hand the specific properties of the individual and the multiplicity of his attributes may have no effect on the fixed requirements of Truth and its unity; rather it is a case of him being influenced by the latter, and the darkness of his multiplicity being imbued with the light of the Unity of Truth.

Alternatively, the individual might acquire the attributes of Truth and verify all its Names. If these two alternatives are in harmony with each other, such a person is precisely the perfected individual that is being aimed for. If only the first alternative occurs without the second, then it is known as the Beloved Companion. Acquiring the second alternative without the first is an impossibility. In both alternatives, however, there are many gradations.

Concerning the first case, this is the result of the strong dominance which the light of Union exercises over the weakness of multiplicity – as well as the power of the properties of Necessity over the much weaker properties of Contingency.

As for the second alternative, this depends on the extent to which the individual is able to encompass both his verification of all the Names and his own incapacity to verify only some of them to the exclusion of others.

234 THE ENRAPTURED

These are angels in ecstatic contemplation of the Beauty of Truth – who are unaware that God has created Adam, so intense is their absorption and involvement in witnessing Truth. They are those exalted ones who were not required to perform the prostration, due to their absence from everything save the Truth, and their passion for the light of Beauty; and hence they seek nothing apart from that.* They are also called Cherubim.

235 DEATH

In Sufi usage this is the taming of selfish desire, since the latter is what constitutes life. It is precisely towards this self-love that all lusts and natural bodily needs incline. If the Self inclines towards a lower level, it pulls the Heart, which is the Rational Soul, down with it towards its centre; and thus the Heart dies to the real life of learning which belongs to it by right, and lives instead a life of ignorance.

However, if the Self is tamed and dies to its own lusts, then the Heart proceeds on its natural way of Genuine Love to its own world: the world of holiness, light and essential life, which is not susceptible to death at all.

It was to this kind of death that Plato was referring when he said: 'Die to desire and you will live according to your nature.'*

The impeccable Ja'far Sadiq said: 'Death is repentance.' And in the words of God,

> '. . . now turn in repentance to your Creator, and slay yourselves.'*

He who has repented has killed his own Self. That is why, when Sufis put Death into categories, they classify thwarting the Self as 'the Red Death'.

When the Prophet Muhammad returned from holy war against the infidel and said, 'We have returned from the lesser holy war to the greater' – they asked him what the 'greater holy war' might be. He replied, 'It is the struggle against the Self.' In another Tradition it is said: 'The holy warrior is he who has waged war against his own Self.'

He who is dead to his desire lives through right guidance far from error, and through knowledge far from ignorance. When God Most High says: 'He who was dead, and we gave him life . . .'* he means 'dead' through ignorance, and 'we gave him life' through knowledge.

They have also called this death, Universal Death, to stand for all the various kinds of death.

236 THE WHITE DEATH

This is hunger, and it is so named because it illuminates the inward and brightens the face of the Heart. Thus any follower of the Path who does not assuage his hunger will die the White Death. In so doing he will revive his intelligence; for overeating kills intelligence, and whenever a person's gluttony dies, his astuteness is restored.

237 THE GREEN DEATH

This is the wearing of the patched garment made of discarded and worthless rags. If one is content to give up beautiful clothes for this, and merely limits oneself to a decent covering sufficient for the performance of prayers, then one has died the Green Death. The life of such a person has become green through his abstemiousness and the blooming of his countenance in the verdant grace of the essential beauty within which he lives. As the poem says:

> As long as his honour is unstained,
> Whatever cloak he wears is fair.

Once when Shafʿi was seen dressed in shabby, worthless clothes, some ignorant people criticised him for it. He replied with these verses:

> What if my shirt is not worth a penny?
> I have beneath it a soul of priceless love.
> Your garb is a sun: beneath its radiance – darkness;
> Mine is black night, beneath which lies – a sun.

238 THE BLACK DEATH

This is enduring the suffering occasioned by people. One is not oppressed by the harm they do, and is not hurt, but rather takes pleasure in it as something coming from the Beloved. In the words of the poem:

> Sweet is the blame for desiring you;
> So let them blame me for my love of your memory.
> Seeing myself to be just like my enemies,
> I made up my mind to love them, too;
> May I fare as well with you
> As I have fared with them!*
> You belittled me, so I made myself small;
> But who is more honoured than one thus scorned?

Such a person has died the Black Death and is annihilated in God, since he sees all the abuse inflicted on him from a viewpoint in which all actions are annihilated in the one action of his Beloved; and, what is more, he sees himself and others all annihilated in the Beloved. Henceforth he lives by the existence of Truth, sustained by the presence of absolute liberality.

239 BALANCE

The means by which man arrives at correct views, apt sayings and fair deeds, and is able to distinguish these from their opposites.

It is that kind of justice which is the shadow of the real Unity comprising the knowledge of the Holy Law, the Path and Reality. These are only verified by someone who has gone through the realisation of the Stage of Oneness of Union and the Stage of Separation.

The Balance of the people of externals is Holy Law; the Balance of people of inwardness is a mind illuminated by the Sacred Light; the balance of the exceptional is the Path; while the balance of the most select of all is Divine Justice, which is not realised except in the Perfected Man.

* * *

LETTER NŪN

240 PROPHECY

This is information concerning the divine realities – the knowledge of the Essence of Truth, its Names, Qualities, and Decrees. It consists of two parts: the prophecy of exposition, and the prophecy of legislation. The first comprises statements about the knowledge of the Essence, the Qualities and the Names. The second, in addition to the foregoing, involves the communication of the decrees, the inculcation of morality and wisdom, and the administration of government. The latter applies particularly to the prophetic mission.

241 THE NOBLE

These are forty persons whose charge it is to rectify the affairs of the people and bear their burdens. They are none other than the administrators of the rights of mankind.

242 BREATH

The soothing of the Heart by the subtleties of the invisible world. For the Lover it is companionship with the Beloved.

243 THE BREATH OF THE MERCIFUL

This is the existence of the One God, augmented in its reality by the spiritual forms which are the Essences and their states in the Presence of Oneness.

It is called thus as an analogy to the way in which human breath may be varied to produce vocal sounds. Although in itself it is simply air, the intention is to animate and release the inner Names that come under the domain of the Name of the Merciful. It is made up of the things that are in these names, and they have their being through its power, just as human animation is the result of breath.

244 THE SELF

This is the term for that subtle, ephemeral substance which is the vehicle for the vital energy, the senses and the voluntary bodily movements. The wise call it the Animal Soul. It is the intermediary between the Heart, which is the Rational Soul, and the body. It is referred to in the Qur'an as the Olive Tree '. . . the blessed tree, neither of the east or the west . . .' – by which the human race and its blessings will increase.* Thus it is neither of the 'eastern' world of incorporeal spirits, nor of the 'western' world of physical bodies.

245 THE COMMANDING SELF

The Self which inclines towards bodily nature, and commands one to sensual delights and lusts, pulling the Heart downwards. Thus it is the abode of evil, the fountainhead of reprehensible morals and wicked deeds. God says: 'The self commands what is evil.'*

246 THE ACCUSING SELF

The Self which has been illuminated by the light of the Heart, to the extent that it becomes aware of its habitual heedlessness. Thus it awakens and begins to improve its condition, vacillating between Godliness and its natural state; so that whenever a misdeed occurs through its natural propensity towards evil, it is corrected by the divine admonitory light, and it starts to blame itself and turn in repentance to the door of the Forgiving, the Merciful. This is why God expressly mentions it in oaths: 'No! I swear by the accusing self!'*

247 THE SERENE SELF

The Self whose enlightenment has been completed by the light of the Heart, so that it has divested itself of base qualities and has been moulded by laudable moral conduct and orientated toward the way of the Heart, generally following it closely and progressively rising to the sacred world – free from sin, assiduous in its devotions, rising step by step, until its Lord addresses it in these exalted words:

> 'O serene self, return unto thy Lord, well-pleased and well-pleasing: enter among my servants, enter Paradise!'*

248 THE CHIEFS

Those who have ascertained the Inner Name, and have thus seen into the inwardness of people and discovered their secret thoughts. For them the veils have been drawn back from the faces of the secrets. There are three hundred such individuals.

249 THE CONNUBIAL BOND DIFFUSED THROUGH ALL ITS ISSUE

This is the favour of the Living God, alluded to in his words: 'I was a hidden treasure and I wished to become known.' The words 'I was a hidden treasure' indicate that the priority of hiddenness and absoluteness, over manifestation and specific individuation, is an eternal and essential precedence. The words 'and I wished to become known', indicate a fundamental inclination and an essential love, which is the link between the hidden and the manifest, the latter being indicated by the words 'to become known'. It is this connection which is at the root of the notion of 'the Connubial Bond diffused through all its issue'.

The single requirement of love is the appearance of the characteristics of Oneness, diffused throughout all the levels of ordered individuation – all of it in the minutest detail, leaving nothing out. This is what preserves the unity of multiplicity, in all its forms, from division and dispersal. Thus the connection of that unity with multiplicity is the Connubial Bond. This may be seen firstly on the level of the Presence of the One, with the Oneness of the Essence in the forms of individuation and the oneness of the totality of the Names; then with the oneness of secondary existence on all its levels and the worlds which arise on its account; and then even in producing an outcome in terms of teaching and learning, feeding and eating, male and female. This love that requires both affection and lovableness – indeed this knowledge that requires both capacity to learn and informedness – this is the first flowing of unity into multiplicity, and the appearance of the triad of impact, receptivity and activity, which is the source of existence; and this is what is meant by the Connubial Bond diffused through all its issue.

250 THE END OF THE FIRST JOURNEY

The raising of the veils of multiplicity from the face of Unity.

251 THE END OF THE SECOND JOURNEY

The raising of the veil of Unity from the multiple facets of inner knowledge.

252 THE END OF THE THIRD JOURNEY

The cessation of the limitation of the two opposites, the outward and the inward, through the attainment of the Source of Union.

253 THE END OF THE FOURTH JOURNEY

This occurs upon the return from Truth to creation, in the Stage of Uprightness. It is the Oneness of Union and Separation, while witnessing the diffusion of Truth within creation and the disappearance of creation in Truth, so that the Essence of Unity may be seen in the forms of plurality, and, conversely, the multiplicity of the forms may be seen in the Essence of Unity.

254 THE GIFT

Anything that is bestowed by Truth on the People of Nearness, such as robes of honour. Every such robe conferred by God upon someone may be called thus. It may also mean special honours bestowed upon individuals.

255 THE LETTER *NŪN*

This occurs in God's exalted words: '*Nūn*: by the pen . . .'.* *Nūn* is concise knowledge in the Presence of Oneness, and the Pen is the presence of the full details.

256 LIGHT

One of the Names of God. It is his radiant manifestation in his Outward Name, by which I mean external existence in all its cosmic forms. It may be applied to anything that unveils the concealed aspects of the sciences of the Essence and the divine events that banish the world from the Heart.

257 LIGHT OF LIGHTS

Truth Most High.

* * *

LETTER SĪN

258 THE PRECEDENT

This is the eternal providence, referred to in the Qur'an in the words:

> '. . . and give good tidings to the believers, that they have a sure footing with their Lord.'*

259 THE WAYFARER

Someone who is travelling towards God. While he continues on his journey, he is halfway between the aspirant and the one who has arrived.

260 FLOATING

This refers to those fine particles known as Primordial Matter. They are extremely obscure, and have no existence in themselves other than the forms which they assume.

261 THE VEIL

This is anything that screens you from what is important to you – like the veil of existence, or holding to conventional customs and acts.

262 SCREENS

The forms of the worlds, and the outward manifestations of the Divine Names, which are to be discerned behind them. As Shaybani put it:

> You have become manifest to the worlds from behind their screens: So you revealed only what those screens could grasp.

263 VEILS

This term is applied especially to the human bodily forms flowing between the visible and the invisible worlds.

264 THE ADORATION OF THE HEART

The annihilation of the Heart in Truth, such that while this illumination is being experienced, nothing may occupy it or divert it from its total absorption.

265 CRUSHING

This means the wasting away of the devotee through grief.

266 THE FINAL LOTE TREE

This is the Greater Intermediate World, which is the ultimate conclusion of everyone – and of all that they do and know.* It is the last of the designatory ranks, and there is no rank higher than this.

267 THE SECRET

This is what is characteristic of everything belonging to Truth in its creative aspect – as is referred to in the words of God:

> 'For to anything which we desire we but say the word "Be!" – and it is.'*

Hence the saying that none may know Truth except Truth, and none seek Truth except Truth, and none love Truth except Truth – because the secret is precisely the seeker, lover and knower of the Truth. As the Prophet says: 'I knew my Lord through my Lord.'

268 THE SECRET OF KNOWLEDGE

This is the reality of knowledge; because in reality knowledge is tantamount to Truth – only seen from a different perspective.

269 THE SECRET OF A STATE

What may be gathered from it concerning God's intention.

270 THE SECRET OF REALITY

Whatever does not conceal any of the reality of Truth in all things.

271 THE SECRET OF THE ILLUMINATIONS

This is the witnessing of everything in everything; and it takes place through the unveiling of the Primary Illumination in the Heart, so that it may witness the oneness existing collectively among all the Names. For every name is an attribute of all the other names, by virtue of their unity in the Essence of Oneness; and their distinctness is the result of appearing in the world of specific instances, which are their forms. Thus everything is witnessed in everything.

272 THE SECRET OF DESTINY

This is what God discovers about every individual in Eternity, concerning which of the states that he experienced during his existence have made an impression on him. For God does not pass judgement on anything other than that which he has personally ascertained in its eternal condition.

273 THE SECRET OF DEITY

The fact that Deity depends on that which is deified. This is because it is a relationship with Eternity which has to have two components. One of these component parts is the deified, which is none other than the Established Essences – themselves in non-being. Now that which depends on the non-existent is itself non-existent. That is why Sahl said:

> 'There is a secret to Deity: if it became apparent, Deity would become null – due to the nullity of that on which it is dependent.'

274 THE SECRET OF THE SECRET OF DEITY

This is the appearance of the Lord in the forms of the Essences, so that the latter subsist through him and exist through his existence, by virtue of being the object of the self-subsistent Lord manifesting in his individuation. They are, in this respect, deified servants, and their Lord is the Truth. Thus in fact Deity never occurs except in the Truth, and the Essences are non-existent by themselves in Eternity. So the secret of Deity has a secret of its own, which is manifest and not void.

275 THE SECRETS OF THE TRACES

The Divine Names, which are the inner aspects of the created worlds.

276 THE LAST NIGHT OF THE MOON

The obliteration in Truth of the follower of the Path at the moment of his final arrival. It is to this that the saying of the Prophet refers:

> 'With God I have a time . . .'*

And in another Tradition God says:

> 'My friends are beneath my domes – none knows them but myself.'

277 THE ABUNDANCE OF THE HEART

The verification by the Perfected Man of the reality of all the intermediate worlds of contingency and necessity. For the heart of the completed man is indeed this intermediate world. Hence the Tradition:

> 'Neither my earth nor my heavens can contain me; yet I am contained in the heart of my faithful servant.'

278 JOURNEYS

This refers to the orientation of the Heart towards Truth. There are four such journeys.*

The first is the journey towards God from the Stations of the Self until the Visible Horizon is reached – which is the final Stage of the Heart and the commencement of the various illuminations of the Names.

The second is the journey within God, assuming his qualities and verifying his Names, until the Supreme Horizon is reached. This is the end of the Stage of the Soul and the Presence of the One.

The third is the ascent to the Essence of Union and the Presence of Oneness. This is the Stage of Two Bow-lengths, so long as duality remains; but if the latter is removed, then it is the stage of 'Even Nearer', which is the end of sainthood.*

The fourth journey means travelling in God and through God, which is the stage of Permanence after Annihilation, and Separation after Union.

279 THE ABOLITION OF VIEWPOINTS

This is the viewpoint of the Oneness of the Essence.

280 THE SESAME SEED

Knowledge too subtle for expression.

281 **THE REQUEST OF THE TWO PRESENCES**

This is the request arising from the presence of Necessity, in the language of the Divine Names, seeking from the Breath of the Merciful to be manifested in the forms of the Essences. Likewise it is the request arising from the presence of Contingency, in the language of the Essences, seeking to be manifested in the Names. The Breath of the Merciful always lends its support by answering their requests.

282 **BLACKNESS OF FACE IN THE TWO ABODES**

This is total annihilation in God, such that the subject has no existence either inwardly or outwardly, in the visible or the invisible world. This is authentic poverty – returning to the original non-existence. Hence the saying: 'If true poverty is perfected, then it is God.' And God is the Guide.*

* * *

LETTER ʿAĪN

283 **THE WORLD**

This is the Second Shadow – which is none other than the Existence of Truth made visible in all its contingent forms. Because of its appearance in these specific particulars, it is termed both uniform and diverse.

When we consider Truth's augmentation of the contingent, the latter has no existence except by dint of this one relationship. Otherwise existence would be identical with Truth; and in the science of Truth the non-existence of the contingencies is established as being their essential characteristic. For the World is a form of Truth; and Truth is the essence and spirit of the World. These specific elaborations in the single existence of Truth are properties of its outward Name, and this in turn is the revelation of its Inward Name.

284 **THE WORLD OF POWER**

The world of the Divine Names and Qualities.*

285 **THE WORLD OF COMMAND, THE WORLD OF THE HEAVENLY KINGDOM AND THE INVISIBLE WORLD**

The world of spirits and spirtuality, since these exist by the command of Truth, without any material or temporal intermediary.

286 **THE WORLD OF CREATION, THE WORLD OF THE KINGDOM AND THE VISIBLE WORLD**

The world of bodies and mass: that which exists subsequent to the command of substance and time.

287 **THE WISE**

This refers to those for whom God has made visible his Essence, Qualities, Names and Actions. For deep knowledge is a condition that arises through personal experience.

288 THE LEARNED

People whom God has informed of everything mentioned above, but through conviction rather than personal experience.

289 THE COMMON PEOPLE

This refers to those whose knowledge is limited to Holy Law. The learned among them are termed 'experts of customary form'.

290 THE GREAT REPROACH, AND THE THING GREATLY HATED

This is breach of trust, either by saying what one does not do, or by making a promise which one does not keep. In the words of God Most High:

> 'Very hateful is it to God, that you say what you do not.'*

He also said:

> 'Will you bid others to piety, and forget yourselves while you recite the book? Do you not understand?'*

The words, 'Do you not understand?' imply that they are ignorant – which is a great reproach.

291 WORSHIP

For the common people this is the utmost self-abasement.

For the Elect – those who have corrected their relationship to God – their veneration lies in the sincerity of their intent and the manner in which they follow his Path.

For the Elect among the Elect – those who have experienced themselves established in him in their adoration – they worship him for himself in the Stage of the Oneness of Union and Separation.

292 SERVANTS OF GOD

People who have been illuminated by the Divine Names. If they have verified the reality of one of the names, and have been imbued with the quality which is the reality of that name, they become related to God through the adoration and contemplation of its divinity. The adoration of Truth from the standpoint of its divine sovereignty is by virtue of the perfection of that special Name. Thus one such person is called the 'Servant of the Provider', and another the 'Servant of the Mighty', and yet another the 'Servant of the Benefactor' – and so on.*

293 THE SERVANT OF GOD

The man whom Truth has illuminated with all its Names, so that there is no devotee of Truth who is in a more exalted stage than he is. This is due to his having ascertained the Greatest Name of God and acquired all its qualities. That is why our Prophet was especially distinguished by the bestowal of that Name. In the words of the Qur'an:

> 'When the servant of God stood calling on him, they were well-nigh upon him in swarms.'*

Actually this name should only be used for him, and for the Pole-star of each ensuing age, from among the heirs to his succession; however others have, as it were figuratively, been called Servant of God. The characteristic of every one of God's Names is in all of the names taken together, by virtue of the oneness and the unity of all the Names.

294 THE SERVANT OF THE COMPASSIONATE

epitomises the name of the Compassionate and is a mercy to all the world in general. Thus no one with the capacity for this is excluded from his compassion.

295 THE SERVANT OF THE MERCIFUL

exemplifies the name of the Merciful, and bestows his mercy particularly upon the pious, the virtuous and those with whom God is pleased. But he is vengeful towards those with whom God is angry.

296 THE SERVANT OF THE KING

Whoever masters himself and others by acting according to God's wishes and commands. And he is the severest of God's creatures upon his own nature.

297 THE SERVANT OF THE HOLY
The person whom God has exempted from being veiled, since his Heart has no room in it except for God. It is the person whose Heart is able to encompass the Truth. As God says in the Tradition: 'Neither my earth nor my skies can contain me; yet I am contained in the heart of my faithful servant.' It is through its own vastness that Truth is purified of everything else; for when Truth has become manifest nothing else remains. Thus nothing may contain the Holy except the Heart that has been purified of the worlds.

298 THE SERVANT OF THE SALVATION
Someone to whom the Truth has made itself manifest in the name of the Salvation, so that it preserves him from any misfortune, blemish or fault.

299 THE SERVANT OF THE FAITHFUL
The person whom God has safeguarded from punishment and calamity, and to whom the people have entrusted their persons, their property and their honour.

300 SERVANT OF THE PROTECTOR
Someone who with great vigilance witnesses the emergence of Truth. Thus he attentively observes himself and others, whilst the Truth is fulfilled for everyone who is entitled to it; since he is the one who embodies the name of the Protector.

301 THE SERVANT OF THE MIGHTY
This is whomsoever God has irradiated with his power, so that no misfortune in the world may overcome him, and he conquers everything.

302 THE SERVANT OF THE ALMIGHTY
restores whatever is broken or defective; because the Truth has restored his state and subjected him to the irradiation of this name, putting every situation right and mastering it.

303 THE SERVANT OF THE HAUGHTY
The person whose pride has been annihilated in his humility before the Truth, until the grandeur of God constitutes the stage of his pride and through Truth he comes to feel superior to all others and refuses to abase himself before them.

304 THE SERVANT OF THE CREATOR

Determines things according to the purpose of Truth, since this has been revealed to him in the course of appraising the characteristics and organisation of creation. Consequently he will not ordain anything except by God's decree.

305 THE SERVANT OF THE MAKER

This is close in meaning to the preceding entry. It refers to someone whose work has become free from contradiction and disagreement; so that he will not do anything which does not befit the presence of the Name of the Maker: balanced, appropriate, free from contradiction – as in the words of God Most High:

> 'Thou seest not in the creation of the All-Merciful any imperfection.'*

This is because the name 'Maker', with which this person has been illuminated, is one branch of the many subdivisions of the Names which come under the Name of the Merciful.

306 THE SERVANT OF THE FASHIONER

neither visualises nor fashions any image, unless it corresponds to the Truth and conforms to its likeness. This is because his actions have their origin in the creativity of God Most High.

307 THE SERVANT OF THE FORGIVING

forgives whatever wrongs may be committed against him, and veils in the behaviour of others what he would wish to be concealed of his own behaviour. God has concealed his misdeeds and irradiated him with his forgiveness; so he treats others in the same way that God has treated him.

308 THE SERVANT OF THE VANQUISHER

Someone whom God has made successful by backing up his efforts to subdue his own Self. He has been irradiated with the name of the Vanquisher and is thus able to overpower anyone who is hostile to him and defeat anyone who fights against him. He influences existence without himself being influenced by it.

309 THE SERVANT OF THE MUNIFICENT
Someone whom Truth has irradiated with the name of the Generous, so he gives what ought to be given to whom it ought to be given in the manner in which it ought to be given, without seeking recompense and without any ulterior motive. He simply extends assistance to the worthy people of God, because he is the instrument and manifestation of God's generosity.

310 THE SERVANT OF THE PROVIDER
A person whose livelihood God has enlarged; so he uses it to influence God's servants, spreading it before whomsoever God chooses; since it was God who laid this wealth and blessing at his feet. Thus he cannot fail to arrive at a place where blessings and benevolence are showered upon him.

311 THE SERVANT OF THE OPENER
Someone whom God has given the knowledge of the secrets of the keys in all their variety, unlocking for him all controversies and vexed questions. God sends down to him the triumphs of mercy and such blessings as he is able to grasp.

312 THE SERVANT OF THE KNOWER
This refers to anyone to whom God has imparted mystical revelations – intuitively, not through study or thought, but merely through natural clarity and the support of the Sacred Light.

313 THE SERVANT OF THE CONSTRAINER
God has seized hold of such a person, causing him to restrain himself and others from what is unseemly for them. Nor is he extravagant with God's wisdom and justice, but rather holds back from devotees whatever is not appropriate for them. For they are held tightly in his restraining hands.

314 THE SERVANT OF THE EXPANSIVE
Someone whom God has caused to be delighted with mankind. With God's permission he lavishes on them whatever of his own self and substance will gladden them and make them happy. This is in keeping with God's command, for he has illuminated him with the Name of the Expansive; and hence it is not contrary to Holy Law.

315 THE SERVANT OF THE HUMBLER

abases himself before God in all things. He lowers himself thus because he sees that the Truth is in God.

316 THE SERVANT OF THE EXALTER

looks down on all things, because he sees them with other eyes, raising himself above his own level because he operates from within Truth, which is the supreme level.

However, it may be the reverse of this. Firstly, when, through the manifestation of the Name of the Humbler, the individual puts himself below everything else, in view of his own absolute non-existence and nothingness. Or, in the second instance, the illumination of the individual with the Name of the Exalter causes everything else to be elevated because he sees the Truth in it. The latter, in my opinion, is worthier, since the wise man seeks compassion in order to acquire that quality himself. Thus he becomes merciful, as opposed to pitiable – the latter mode of compassion being the lot of the ordinary person.

317 THE SERVANT OF THE STRENGTHENER

Someone whom Truth has irradiated with the Name of the Strengthener, so that he lends strength to those among his friends whom God has supported with his might.

318 THE SERVANT OF THE HUMILIATOR

The manifestation of the attribute of humiliation. Thus Truth humbles into abasement all those of his enemies whom God has disgraced, in the Name of the Humiliator, by virtue of which such a person has been illuminated by God.

319 THE SERVANT OF THE HEARER AND THE SERVANT OF THE SEER

Someone who has been irradiated by these two Names, so that he has acquired the quality of hearing and seeing the Truth. As is said in the Tradition: 'I was his ears with which he heard, and his eyes with which he saw.' Thus he hears and sees things with the ears and eyes of Truth.

320 THE SERVANT OF THE JUDGE

Whoever judges God's servants by the divine verdict.

321 THE SERVANT OF THE JUST

acts justly with the people in accordance with the Truth, since he is the manifestation of God's justice. However, justice is not identical with equality, as the ignorant imagine. Rather it is the fulfilment of the right of everyone who is entitled to justice, and the provision of it for him in accordance with his deserts.

322 THE SERVANT OF THE GENTLE

is kind to God's servants, because he has insight into the occasions for kindness, due to the delicacy of his perception. Thus he is able to perceive inner states, and form a channel for the subtlety of Truth to reach its servants, and provide a support for them without their knowing it; and this by virtue of the gentleness which he acquired through the manifestation of the Name of the Gentle. This is something beyond the reach of perception.

323 THE SERVANT OF THE ADEPT

God has exposed to him the knowledge of things before and after they come into existence.

324 THE SERVANT OF THE CLEMENT

is not in any haste to punish those who do him wrong. Rather he shows patient forbearance, and endures both the injuries of those that harm him and the impudence of the foolish. Thus he wards off sin with something better.

325 THE SERVANT OF THE GLORIOUS

Truth has irradiated him with all its majesty; and he abases himself in utter humility before it. God glorifies him in the eyes of his other servants, and exalts his repute among the people, who honour and revere him because of the appearance in him of the marks of greatness.

326 THE SERVANT OF THE PARDONING

completely pardons a crime and conceals it from the Servant of the Vanquisher. Thus he is always forgiving. Truly the Servant of the Pardoning abounds in forgiveness.

327 THE SERVANT OF THE THANKFUL
is constantly thankful to his Lord, because he never sees a blessing which does not emanate from him. Even though it may come in the form of tribulation and adversity, he can still perceive the blessing within it. As the Caliph 'Ali said: 'Praise be to him whose mercy to his friends increases even in the midst of his most intense retribution, and whose vengeance upon his enemies becomes ever harsher amidst the abundance of his mercy.'

328 THE SERVANT OF THE MOST HIGH
His worth has surpassed that of his fellows, and his aim has risen aloft in his quest for excellence. He has risen far above the ambitions of his brethren and has attained every high rank and every sublime perfection.

329 THE SERVANT OF THE GREAT
has become great through the grandeur of Truth, and has been magnified by its greatness, perfection and superiority over creation.

330 THE SERVANT OF THE PRESERVER
God has preserved him from every evil in his deeds, his words, his states, his thoughts and both his inward and his outward behaviour. He has illuminated him with the Name of the Preserver, until this quality of protection flows from him to those around him. Thus it was said of Abi Sulaiman Darani that no evil thought came to his mind for thirty years – nor to the mind of any companion of his, so long as they were together.

331 THE SERVANT OF THE NOURISHER
God has given him an insight into the need of the needy – how much, and when – and has enabled him to deal with it in accordance with his knowledge, without addition or deduction and without being either ahead of time or behind.

332 THE SERVANT OF THE RECKONER
God has made him carefully calculating concerning himself – even down to each breath he takes – and has enabled him, and whoever is of a like mind, to maintain this.

333 THE SERVANT OF THE SUBLIME

God has exalted him with his own glory, so that he is held in awe by all who see him. The sublimity of his rank arouses reverence for him in their hearts.

334 THE SERVANT OF THE GENEROUS

God has called on him to bear witness to the name of the Generous, so he has been irradiated with generosity and has accordingly verified the reality of worship. For generosity requires a knowledge of its own scope, without overstepping its limits. Such a person knows that man has no possessions, and that nothing belongs to him except that which is liberally bestowed by God Most High, such is his generosity to his servants. Thus the generosity of the Lord is especially apportioned to whomsoever he chooses.

Likewise he will not see a fault committed by someone without covering it up in his generosity; and no one will do him any harm without being forgiven by him for it, and without being repaid for it with the noblest of dispositions and the most beautiful of deeds.

It is related of the Caliph 'Umar that when he heard God's words: '. . . what blinded thee to thy generous Lord?'* – he replied, 'Thy very generosity, O my Lord.' The sage, Sheikh Ibn Arabi said that this was of proven instructional value.

To sum up, such a person will not attach any significance to the faults of God's servants, when weighed against the generosity of God Most High, nor will he see any limit to the blessings pouring forth from that generosity. Thus he becomes the noblest of people, since his actions are the result of the generosity of his Lord, with which he has been illuminated and towards which he has been striving.

335 THE SERVANT OF THE LIBERAL

is the manifestation of the Name of the Liberal and the channel of God's liberality towards his servants, such that no one in creation is more liberal than he. And indeed, why should this not be so? – seeing that he gives so generously of himself to his beloved that his Heart is attached to nothing else.

336 THE SERVANT OF THE VIGILANT

sees that his Guardian is closer to him than his own Self, as he observes the annihilation of the latter and its passage into the illumination of the Name of the Vigilant. Thus he will not go beyond any of God's limits, and no one is more assiduously attentive to these than he is. When his friends are in his presence, he watches over them with the vigilance of God Most High.

337 THE SERVANT OF THE RESPONSIVE

has responded to the call of truth, and obeyed God on hearing the words: '. . . answer God's summoner.'* So God has answered his call by illuminating him with the Name of the Responsive. Thus he answers all the prayers of God's servants, since he is part of the collective answer that God has given. For God has answered him in these words:

> 'And when my servants question thee concerning me, I am near to answer the call of the caller when he calls to me; so let them respond to me.'*

Such a person can see their call as his own, by virtue of the nearness and unification necessary for faith to be experienced – as shown in the words:

> '. . . and let them believe in me.'*

338 THE SERVANT OF THE ALL-EMBRACING

can encompass everything, the length and breadth of it, and nothing can encompass him, due to the broad scope of his comprehension at all levels. He never sees a deserving individual without bestowing on him some of his grace.

339 THE SERVANT OF THE JUDICIOUS

God has enlightened him concerning the occasions for wisdom in his affairs, and has enabled him to say and do the right thing. He never sees any gap without filling it, or any imperfection without correcting it.

340 THE SERVANT OF THE LOVING

His love of God and all his saints has been perfected; so God loves him and spreads the love of him throughout his creation. Thus everyone loves him, except the ignorant and the dull-witted. The Prophet said: 'If God loves a servant of his, he calls Gabriel to him and says, "I love such and such a person, so you love him, too." And so Gabriel loves him, and makes a proclamation in heaven, saying: "God loves this person, so you, too, must love him." And the denizens of heaven love him and prepare a favourable reception for him on earth.'

341 THE SERVANT OF THE ILLUSTRIOUS
God has glorified him among men because of the perfection of his character and qualities, and because he has verified the virtues of God. Thus the people glorify him for his grace and the beauty of his nature.

342 THE SERVANT OF THE REVIVER
God has revived his Heart with true life, after he has voluntarily died to the characteristics of the Self – its lusts and longings – and made himself a manifestation of the Name of the Reviver. Thus he revives through knowledge those who are dead through ignorance, and arouses them to search for Truth.

343 THE SERVANT OF THE WITNESS
sees the Truth bearing witness to everything; so he witnesses it in himself and in the rest of God's creation.

344 THE SERVANT OF THE TRUTH
Truth has illuminated him, thus safeguarding him from falsehood in his actions, his words and his states. Thus he sees the Truth in everything, because it is that which is constant, necessary, self-subsistent. That which is called 'correct' is invariably false and transitory; whereas he sees the forms of Truth as Truth, and those of falsehood as falsehood.

345 THE SERVANT OF THE GUARDIAN
sees Truth in the forms of the causes affecting all the actions which people who are veiled from the Truth ascribe to those causes. Thus he disregards the causes and assigns these things to the One who assumes and accepts responsibility for them.

346 THE SERVANT OF THE POWERFUL
has been given strength by the power of God to vanquish Satan and his cohorts – the forces at work in his own Self, such as anger, lust

and greed. After which he has been given the power to conquer his enemies among the *jinn* and devils of mankind; so that nothing in God's creation can resist him without being vanquished; and none may show hostility towards him without being overcome.

347 THE SERVANT OF THE FIRM
is solid in his religion and unaffected by those who want to lead him astray. He is not the sort who can be tripped up and diverted from the Truth, such is his forcefulness; for he is firmer than every firm thing. Thus the Servant of the Powerful is the one who affects everything, while the Servant of the Firm is not affected by anything.

348 THE SERVANT OF THE PATRON
God has taken him into his care from among the righteous and the believers. The Most High says: '. . . and he takes into his protection the righteous.'* – and: 'God is the protector of those who have faith.'* Thus such a person protects, through God's patronage, his near ones among the believers and the righteous.

349 THE SERVANT OF THE PRAISEWORTHY
Truth has irradiated him with its laudable qualities. Thus people praise him, while he himself praises none but God.

350 THE SERVANT OF THE QUANTIFIER
has verified this Name in its manifestation to him, and Truth has illuminated him with it, so that he knows the number of all that has existed and will exist; and he has a comprehensive and quantifiable knowledge of everything.

351 THE SERVANT OF THE INITIATOR
God has given him an insight into the very beginning, so that he witnesses the beginning of creation and the command. Thus he initiates, with God's permission, such good deeds as are his to initiate.

352 THE SERVANT OF THE RESTORER
God has enlightened him concerning the return of creation and all things in it to him; so, with God's permission, he returns what ought

to be returned to him. He experiences his future life and his return to it, which is the finest happiness there is.

353 THE SERVANT OF THE QUICKENER

Truth has illuminated him in the Name of the Quickener. Thus God enlivens his Heart for him and empowers him – like Jesus – to revive the dead.

354 THE SERVANT OF THE MORTIFIER

God has caused him to die to his own Self – his greed, his anger and his lust. So his heart has become enlivened and his mind illuminated by the life and light of Truth, until he affects others by mortifying the power of the Self through the determination impressed on him by God. Such is the quality with which God has illuminated him.

355 THE SERVANT OF THE LIVING

Truth has irradiated him with its eternal life; so he lives within God's everlasting life.

356 THE SERVANT OF THE ETERNAL

witnesses the consummation of things through Truth; so that he is illuminated by God's everlastingness and takes charge of the interests of humanity, staying true to God and constantly observing the commands which God gives to his people via his Eternity, assisting them in their undertakings, with their subsistence, their welfare, their very lives.

357 THE SERVANT OF THE FINDER

God has singled him out for existence in the very Union of Oneness. Thus he found the One, existing through the existence of the Existence of Oneness, and was able to dispense with everything else; because whoever wins this has won everything – losing nothing, wanting nothing.

358 THE SERVANT OF THE GLORIOUS

God has honoured him with his qualities and given him what he is ready for – and what he is capable of bearing – of his splendour and honour. He is like the Servant of the Illustrious.

359 THE SERVANT OF THE ONE

God has imparted to him the Presence of the One and revealed the oneness of the totality of his Names, so that he grasps what can be grasped and understands what can be understood by contemplating the facets of God's Beautiful Names.

360 THE SERVANT OF THE UNIQUE

stands alone in time – the Master of Duration. To him belongs the title of Major Pole-star, and attainment to the Primordial Oneness.

361 THE SERVANT OF THE EVERLASTING

is the outward manifestation of the Everlasting, and can withstand the impact of misfortune and channel the benefit of good works on God's behalf to eliminate suffering. Such a person is the locus of God's perception of the world as he rules over it.

362 THE SERVANT OF THE MASTERFUL

has been irradiated with the Name of the Masterful and has witnessed the mastery of God over all destinies. Thus he takes the form of the divine hand, which, when it strikes, nothing can stop. He witnesses God's influence on everything and the permanent connection of the support of existence with things which are non-existent – despite the fact that they are essentially non-existent. He also sees himself as essentially non-existent, even though he is influenced by God's mastery over all things.

363 THE SERVANT OF THE POTENT

is like the foregoing, except that this individual witnesses the inception of the process of coming into existence, and experiences this state.

364 THE SERVANT OF THE PROMOTER

God has given him preference and made him one of the people of the first rank. And so, being illuminated with this Name, he affords advancement to anyone who is entitled to be offered the Name, together with every appropriate action.

365 THE SERVANT OF THE RESTRAINER

God has enabled him to impede any excessive person who rebelliously oversteps God's bounds. Thus by virtue of this Name he restrains every rapacious tyrant, and returns him to his limits, and deters him from tyranny and oppression. The same applies to any actions which God may have sparked off in certain people, and which it may be necessary to restrain.

366 THE SERVANT OF THE FIRST
has witnessed the primacy of Truth over everything and its Eternity-without-beginning. Thus he becomes the first to verify this Name before all the others in the various developmental stages – each vying with the other in devotion and the race towards good works – and before all those who came to a standstill with creation. All this by virtue of his verification of Eternity-without-beginning. For phenomena are the hallmark of the created universe.

367 THE SERVANT OF THE LAST
has witnessed the hereafter of God and its permanence after the annihilation of creation; and he has verified the meaning behind God's words: 'All things on earth perish: only his face abides, most majestic and bountiful.'* For the aspect of permanence has arisen in him; so he endures in his permanence – safe now from annihilation, by dint of having undergone it. This would seem to be a characteristic of some of God's saints, or even most of them.

368 THE SERVANT OF THE OUTWARD
has emerged through acts of devotion and charity until God reveals to him his literal Name, the Outward, by which he is known. So this person assumes the characteristics of outwardness, calling on the people to adorn themselves with visible perfections. He tends to prefer anthropomorphism to pure abstraction, as was the case of the calling of Moses. That is why he promised the people paradise and physical pleasures, and glorified the Torah for its large size and its gold lettering.

369 THE SERVANT OF THE INWARD
has gone deeply into the transactions of the Heart, and is sincerely faithful to God. So God has sanctified his Secret Faculty and irradiated him with the Name of the Inward, until his spirituality becomes dominant and he surveys the inner mysteries and reports about the things of the invisible world, calling people to mystical perfections. Such a person tends to prefer pure abstraction to

anthropomorphism, as was the case with the calling of Jesus – the calling to the heavenly, spiritual things of the invisible world, as well as to poverty and retirement from society.

370 THE SERVANT OF THE RULER

God has made him the ruler of the people by manifesting in the form of the Name of the Ruler. Thus he rules himself and others in the divine administration, and executes God's justice among his people, calling them to the good, commanding them to do what is lawful and shun what is not. So God has honoured him and made him the first of the Seven whom he keeps in the shadow of his throne. Such a person is the just sovereign, the shadow of God on God's earth. His is the weightiest balance of all, because the good deeds and charitable acts of the people are put into his scale without their own reward being reduced in any way. For it is through him that God establishes his religion in them and carries them towards good works; so he is God's hand and helper, and God is his supporter and protector.

371 THE SERVANT OF THE SUPREME

The Supreme is the one who attains a superior degree of consciousness to the rest; and his servant is someone who is the outward manifestation of this – someone who does not stop at any perfection or level of sublimity he may have reached. Rather he strives for higher perfection through his aspiration to rise to even greater heights. For from his higher level he has witnessed true, absolute, holy sublimity, without any restriction. So he never ceases his quest for the sublime in all its perfection. Do you not see how the most excellent and highest rank of people was addressed in these words of God: '. . . and say, O my Lord, increase me in knowledge!'*

372 THE SERVANT OF THE PIOUS

has become imbued with all the various kinds of piety – in reality as well as in appearance – so that there is no type of piety which he does not show, and no form of bounty which he does not bestow.

> True piety is this:
> To believe in God and the Last Day,
> The angels, the Book and the Prophets,
> To give of one's substance, however cherished,
> To kinsmen and orphans, the needy, the traveller, beggars,

And to ransom the slave,
To perform the prayer, to pay the alms.
And they who fulfil their covenant
When they have engaged in a covenant,
And endure with fortitude
Misfortune, hardship and peril,
These are they who are true in their faith,
These are the truly godfearing.*

373 THE SERVANT OF THE RELENTING
has returned to God, constantly turning away from himself and away from everything other than Truth – until he witnesses true Unity and accepts the repentance of all who have turned to God in contrition for their sin.

374 THE SERVANT OF THE AVENGER
God has appointed him to carry out the punishments prescribed for his servants, within the framework of Holy Law, without showing pity or mercy. As God said:

> 'And in the matter of God's religion let no tenderness for them seize you.'*

375 THE SERVANT OF THE PARDONER
His forgiveness of the people is great and his punishments are few. Indeed no one ever does him any harm without being forgiven by him for it. The Prophet said: 'God is forgiving and loves forgiveness.' He also related the following:

> There was once a wealthy man, before your time, whose only virtue was that he used to command his servants to show forbearance to anyone in need. God said: 'Forbearance belongs more by rights to us than it does to him: therefore let him be forgiven.'

376 THE SERVANT OF THE BENIGN
God has caused him to manifest divine benevolence and mercy; so he is the most gracious of God's creatures towards mankind – except concerning the punishments decreed by Holy Law. For he sees what the legal punishment is, and what it is that obliges him to impose it for the crime which through God's decree has come under his

jurisdiction. His judgement is a mercy from God upon the wrongdoer, even though externally it may appear like vengeance. This is something which is unknown except intuitively among the elite. Thus what is outwardly the administration of a punishment is inwardly the very essence of compassion.

377 THE SERVANT OF THE LORD OF THE KINGDOM

has witnessed the dominion of God over his Kingdom; so he sees himself as belonging purely to God, along with all his other possessions. Thus he becomes confirmed in his service to God, and not at all concerned with his own property, or anything of the sort. God therefore rewards him by making him a manifestation of the Lord of the Kingdom, since nothing has the power to distract him from his Lord. He has become free from the slavery of existence, owning everything through God, not himself; for he is God's servant in the true sense.

378 THE SERVANT OF THE MOST MAJESTIC AND NOBLE

God has made him majestic and noble because he has acquired his characteristics and verified the reality of his Names. And as his names are sanctified, glorified, purified and illuminated, the same befalls their outward manifestations and forms. None of his enemies can see him without being filled with dread of him and submitting to him because of the majesty of his rank; and likewise there are none near to him who do not honour him, since God has done so. Such a person treats the friends of God with reverence and holds God's enemies in contempt.

379 THE SERVANT OF THE EVEN-HANDED

is the soundest of people in terms of his fairness. He takes what is rightfully his and gives it to others without their being aware of it. This is because he deals justly, according to the justice of God, with which he has been illuminated; so he accords everyone his rights and removes every injustice that he may come across. He sits on a throne of light, lowering those who ought to be lowered and raising up those who ought to be raised. As the Prophet said, 'The even-handed stand on platforms of light.'

380 THE SERVANT OF THE UNIVERSAL

God has combined all his Names in him and made him a manifestation of his universality; so he gathers together in the divine totality everything of himself and others that has been scattered and dispersed.

381 THE SERVANT OF THE INDEPENDENT

God has made him independent of all created beings, and given him all that he needs without his having to ask, except implicitly in the language of potential.* For such a person has realised the poverty of his own essence and his utter need for God throughout the whole range of his endeavours.

382 THE SERVANT OF THE BENEFACTOR

After perfecting his independence, God has made him the benefactor of mankind, facilitating their needs and removing their shortcomings. This is achieved by virtue of his own high aim, which God has supported from his own capacity by illuminating the Name of the Benefactor in him.

383 THE SERVANT OF THE PREVENTER

God has protected and restrained him from anything that might cause his corruption, even though he may himself desire and like it, considering it a means to his welfare. Such things as wealth, reputation, health, etc. God has made him experience the meaning of his words:

> 'Yet it may happen that you will hate a thing which is better for you; and it may happen that you will love a thing that is worse for you.'*

Anyone who has verified the reality of this Name prevents his friends from doing what is harmful and corrupting for them; and it is through him that God prevents corruption, whatever its source, even though people may reckon that what is forbidden is the advantageous and prudent thing to do.

384 THE SERVANT OF THE HARMFUL AND THE BENEFICIAL

God has made him witness that he does whatever he wants to do, and has revealed to him the unity of actions; so that he does not see any harm or benefit, any good or evil, that does not come from him. If he verified both these Names and became a manifestation of them both, then, through his Lord, he might become both beneficial and harmful to the people. However God has conferred on some of his servants only one of the two, making some a manifestation of the Harmful – like Satan and his followers, and others a manifestation of the Beneficial – like Khidr, and those who have an affinity with him.

385 THE SERVANT OF THE LIGHT
has been irradiated with the light, so he experiences the meaning of the exalted words: 'God is the Light of the heavens and the earth.'* Light is the visible, by which everything becomes apparent in being and knowledge, for he is the light of the worlds, by which we are guided aright. As the Prophet said: 'O my Lord, let there be light in my heart!'

386 THE SERVANT OF THE GUIDE
is the manifestation of this Name. God has made him a guide to his creation, speaking eloquently and sincerely of the Truth, and communicating what has been commanded and revealed to him – as did the Prophet, both directly and through hereditary transmission.

387 THE SERVANT OF THE CREATIVE
has witnessed the creativity of God Most High in his essence, his qualities, and his actions; and God has made him a manifestation of this Name, so that he is able to create things which others would be incapable of achieving.

388 THE SERVANT OF THE ENDURING
God has made him witness his everlastingness, and caused him to endure when all else has been annihilated. He worships him with the pure adoration which is inherent in his specific individuation. For he is both worshipper and worshipped, general and particular, specific and real; since neither form nor trace of him remains when the face of the Enduring becomes manifest. As God says in the holy Tradition, 'Whomsoever I have slain, his blood price is charged to me; and for anyone whose blood price is charged to me – I am that blood price.'

389 THE SERVANT OF THE INHERITOR
is the personification of this Name, which numbers among the

necessary attributes of the Servant of the Enduring. For if he endures through the immortality of Truth, after the annihilation of his own Self, it follows that he must inherit what Truth bequeaths of everything after it has been annihilated, in terms of knowledge and possessions. Thus he inherits the knowledge, wisdom and guidance of the Prophets, for they have merged with the totality.

390 THE SERVANT OF THE MATURE

God brings him to maturity by irradiating him with this Name; as he said of Abraham, 'We gave Abraham aforetime his rectitude.'* So he begins to guide humanity towards God and towards their welfare in this world and the next – both their livelihood and their ultimate destination.

391 THE SERVANT OF THE PATIENT

is steadfast in his affairs by virtue of the illumination within him of this Name. Such a person is in no haste to blame or punish or avert misfortunes; and he is patient in his struggles and whatever acts of obedience God requires of him, and whatever trials and tribulations he may inflict on him.

392 THE ADMONITION

The means by which a lesson is learnt concerning good and evil in the outwardly visible states of people, and what happens to them in the world, and the way in which information about them is communicated to the hereafter and the abode of retribution. It also makes clear the state of the admonisher and the inner conditions of things and their secrets; so that the consequences of events become apparent to one, and the wisdom of the hidden faculty, and what one's aim ought to be.

The Prophet said: 'I was commanded to keep my speech for commemoration, my silence for thought, and my glance for admonition.'

Included with this is the transition from seeing wisdom in the external aspects of creation to the vision of the sage, and from the externalities of existence to its inwardness, until the Truth and its qualities are seen in everything.

393 THE EAGLE

For Sufis this sometimes expresses the Primal Intellect, while at other times it expresses nature in its totality. This is because they refer to the Rational Soul as a 'dove', which the Primal Intellect snatches up, like an eagle, from the depths of the lower, physical world, to the sublime world and sacred outer reaches of space. Alternatively it may be snatched and captured by nature, and fall down with it to the lower depths. That is why both have been called the Eagle: the difference between them lies in the context.

394 THE CAUSE

An expression for the continuing preservation of the individual in work, state or stage, or his continuance in form or attribute.

395 CLOUDS

According to us, this is the Presence of Oneness, because no one knows it except God, for he is behind the veil of majesty. It has also been said that it is the Presence of the One, which is the origin of the Names and the Qualities; because the fine clouds are a thin screen between heaven and earth, whose presence forms a barrier between the heaven of oneness and the earth of the plurality of creation.

The Prophetic tradition is not very helpful here: when the Prophet was asked, 'Where was our Lord before he created creation?' he replied, 'In heavy clouds'.

The above-mentioned Presence is destined for the Primary Individuation, because it is the abode of multiplicity and the appearance of the Names and their interrelationships. Everything that becomes individuated is by that token created, and constitutes the Primal Intellect. The Prophet said: 'The first thing created by God was intellect.' Therefore there was nothing before he created the first creation: only afterwards. There is further evidence for this in that the advocates of this teaching call this presence the Presence of Contingency. The presence of the union between the principles governing necessity and contingency and human reality – all of this comes under the heading of created things. Admittedly, Truth illuminates this presence with the attributes of creation: all of which logically requires that it did not exist before creation was created.

An alternative possibility is that by creation the questioner meant the creation of the material world. In this case the 'clouds' become the Divine Presence, which is known as the Universal Intermediate

World, and this is helpful in answering the question of where the Lord was, since the Divine Presence is the Source of Lordship.

396 SPIRITUAL PILLARS

These are the things which support the heavens, as is indicated by the exalted words: 'God is he who raised up the heavens without pillars you can see.'* This implies that there are unseen pillars; and these are the soul, heart and self of the universe; and they are also the reality of the Perfected Man. The latter is known only to God, for as he has said: 'My friends are beneath my domes – none knows them but myself.'

397 THE '*ANQA*' BIRD

A metaphor for Primordial Matter, because, like the '*Anqa*' bird, it cannot be seen and does not exist except figuratively; so it is an intellectual concept denoting the absolute Primordial Matter which is common to all physical bodies. The Major Element.*

398 THE MAJOR ELEMENT

This is the '*Anqa*' bird.*

399 THE WORLDS OF APPAREL

These are all the levels downward from the Presence of Oneness. For the Most Sacred Essence lowers itself through its individuation within these levels, and takes on the characteristic garb of the Names as well as their spiritual and allegorical qualities, and becomes clothed in them – right down to the sensory level.

400 THE ESTABLISHED ESSENCE

This is the reality of a thing in a scholarly context. It has no existence of its own, being merely established in the knowledge of God. Its rank is secondary to that of real existence.*

401 THE ESSENCE OF THINGS

Sublime Truth.

402 THE EYE OF GOD AND THE EYE OF THE WORLD

This is the perfected human being, who has verified the reality of the Greater Intermediate World.* For God casts his eyes on the world and confers on it the mercy of existence, as in the words of the Tradition:

> 'But for you, I would not have created the heavens.'

Alternatively it refers to the human being who has verified the Name of the Seer, since all of the things which he sees in the world he sees by virtue of this Name.

403 THE ESSENCE OF LIFE

This is the inward aspect of the Name of the Living, and whoever has verified its reality has drunk of the water of the essence of life. Whosoever has drunk this will never die, because he has his life by virtue of the life of Truth. Every living thing in the world has its life through this man's life, in that his life has its being in the life of Truth.

404 THE RECURRING FEAST

Whatever it is that returns to the Heart from an illumination – or any sort of mystical experience of illumination.*

* * *

LETTER FĀ'

405 LOOSENING

The opposite of Binding, seen in terms of the elaboration of absolute matter into its specific forms.* Alternatively, it is the manifestation of everything that is inward in the Presence of the One, such as the interrelationships of the Names; and it is the emergence into view of whatever essential matters lie concealed in the Essence of Oneness, such as the universal realities subsequent to their particularization in the outside world.

406 OPENINGS

All that is opened up to the individual by God, after having been closed to him: outward and inward blessings, such as livelihood, service, knowledge, wisdom, revelation, and so on.

407 IMMINENT VICTORY

Whatever has unfolded for the individual from the Stage of the Heart and the appearance of its qualities and perfections while he traverses the Stations of the Self. This is what is alluded to in the sacred words, '. . . help from God and imminent victory.'*

408 MANIFEST VICTORY

Whatever has unfolded for the individual from the Stage of Sainthood and the irradiations of the Divine Names, which clarify the attributes and perfections of the Heart. This is indicated in God's words: 'Surely we have given thee a manifest victory, that God may forgive thee thy former and thy latter sins,' – sins meaning the characteristics of the Self and the Heart.*

409 **ABSOLUTE VICTORY**

The highest triumph, and the most perfect: it is whatever has unfolded for the individual from the illumination of the Essence of Oneness and immersion in utter Union, through the annihilation of all the forms of creation. This is alluded to in the words: 'When comes the help of God, and victory . . .'*

410 **COOLING OFF**

The abating of the ardour of the quest, which is necessary before a start can be made.

411 **THE FIRST SEPARATION**

The veiling of Truth by creation, and the continuance of the forms of creation in their present state.

412 **THE SECOND SEPARATION**

Witnessing creation being sustained by Truth, and seeing unity in multiplicity and multiplicity in unity, without the subject being veiled by either of them.

413 **THE PROOF**

The detailed knowledge that distinguishes between Truth and falsehood. The Qur'an is the inspired compendium of knowledge which unites all realities.

414 **THE SEPARATION OF UNION**

The proliferation of the One, manifesting at the levels which are the manifestation of the features of the Essence of Oneness; which features, in fact, are simply subjective and unverified assumptions – except when the One Truth displays itself in their forms.

415 **THE SEPARATION OF THE QUALITIES**

The manifestation of the Essence of Oneness and its qualities in the Presence of the One.

416 **THE DIFFERENCE BETWEEN THE EMULATOR AND THE VERIFIER**

The Emulator is someone who acquires moral excellence and praiseworthy qualities in a forced and affected manner. But since he shuns vice and blame, he does have traces of the Divine Names. The

Verifier, on the other hand, is someone whom God has made the embodiment of his names and qualities. He has irradiated him with them, thus obliterating the habitual patterns of his character and personal attributes.

417 THE DIFFERENCE BETWEEN PERFECTION AND HONOUR

Perfection is an expression of the attainment in the human being to the divine assembly and the cosmic realities. Thus whoever has greater fortune with the divine Names and the universal realities, and manifests them more completely, and in whom the divine assembly, with all its qualities and names, is predominant – will be more perfect; whereas anyone whose fortune in these things is less will be inferior and further from the rank of the divine deputyship.

As for Honour, this is an expression of the level of the intermediate links between a thing and its creator. Thus whenever the links between Truth and creation are fewer, and the properties of necessity prevail over those of contingency, then that thing is more honourable. On the other hand, whenever the links between creation and Truth Most High are more numerous, then that thing is baser. That is why the Primal Intellect and the angels close to God are more honourable than the Perfected Man, whilst he is more perfect than they are.

418 THE SPLIT

The division between Truth and creation, through individuation and its consequences.

419 THUSNESS

The message of Truth, as opposed to the World of Ideas.*

* * *

LETTER ṢĀD

420 THE MASTER OF DURATION AND THE MASTER OF MOMENT AND STATE

has verified the reality of the first assembly of the Intermediate World, and is apprised of the realities of things outside the control of time; things, that is, outside the control of his past and future actions – except for those in the Eternal Present, which is the vehicle of his states, his qualities and his deeds. For this reason he handles time by a process of folding and unfolding, and he handles space by a process of contraction and expansion. He is someone who has verified alike the realities and natures of the many and the few, the long and the short, the great and the small. For unity, diversity and quantity are all merely accidental phenomena; and while he operates with them in his imagination, and likewise in his intellect, his behaviour is validated and becomes comprehensible through contemplation and direct revelation. Thus the verifier of Truth, as he deals with the realities is active in a mode which goes far beyond the limits of sensory perception, imagination and intellect; and he controls and modifies accidental phenomena.

421 THE FAIR OF FACE

has verified the Name of the Generous, and its manifestations – as did the Prophet of God. Jābir once said. 'No one ever asked the Prophet for anything and had him say no.'* If anyone asked him to mediate with God on his behalf, he would never refuse the request. As Ali, the Commander of the Faithful pointed out, 'If you need anything of God, start by invoking blessings on the Prophet; then ask for what you need: God is far too generous, when two things are asked of him, to grant one and reject the other.'

The person who verified the inheritance of the Prophet's liberality was Ash'ath, one of the hidden ones. Of him the Prophet said: 'There's many an Ash'ath, driven away from door after door, who, if he were to entreat God, would not be refused.'

Such a person is called 'fair of face', because of the tradition of the Prophet which says: 'Seek what you need from the fair of face.'

422 THE EASTERLY BREEZE

This refers to the merciful zephyrs that come from the eastern, spiritual direction and are a stimulus to good.*

423 THE SINCERE FRIEND

A person who has taken sincerity to the utmost. He has perfected his belief in everything issuing from the Prophet of God – knowledge, sayings and deeds – through his inner purity and his closeness to the inner nature of the Prophet, such is his high degree of affinity with him. It is for this reason that in God's book there is no distinction in rank between the two, as is shown in the words

> 'They are with those whom God has blessed: prophets, sincere friends, martyrs and righteous men.'*

The Prophet said: 'Abu Bakr and I are like two race horses: if he had run faster than me, I would have believed in him; but I was the faster, so he believed in me.'

424 THE AUTHENTICITY OF LIGHT

This is revelation without any subsequent veiling. It has been compared with lightning that produces rain, so it is called true, while lightning that is not followed by rain is called false. The state of the seeker in whom illumination is followed by veiling is one of confusion. However, if revelation has brought him to the Stage of Unity, this is called the True Light, since there is no veiling or concealment afterwards.

425 RUST

Whatever has been precipitated on the Heart, as for example the murky darkness of the characteristics of the Self and the forms of existence. These obscure one's capacity for the realities and the irradiations of the lights. This is assuming that the condition has not yet crystallised. If crystallisation has reached the limit of exclusion and total concealment, then it is called Possession, which is described below.*

426 **THE THUNDERCLAP**
The annihilation in Truth through the illumination of the Essence.

427 **THE ELITE**
Those who have verified purity, as opposed to the cloudiness of unreality.

428 **THE IMAGE OF TRUTH**
This is Muhammad, by virtue of his verification of the reality of oneness and the one. It may also be expressed by the letter *Ṣād*, as was indicated by Ibn Abbas.* When he was asked about the meaning of that letter, he said: 'A mountain at Mecca where the throne of the Merciful was situated.'

429 **THE IMAGE OF GOD**
The Perfected Man, who has verified the realities of the Divine Names.

430 **THE CELLS OF REMEMBRANCE**
The divine states and the abodes of spirituality which safeguard the commemorator from being separated from the One he is commemorating and which concentrate his aspiration entirely on him.

431 **SAFEGUARDING THE WILL**
This is when the Self ceases to see anything take place which is not the will of God. It means experiencing everything that happens as being the will of Sublime Truth.

* * *

LETTER QAF

432 **THE FIRST TENDENCY**
The Source of Sources. It is also the Primary Individuation.

433 **THE TENDENCY TOWARDS MANIFESTATION**
This is the initial love indicated in God's words: '. . . and I loved to be known.'*

434 **THE TWO BOW-LENGTHS**
This is the stage of the relatedness of the Names in terms of the contrast between the Names in the divine command known as the circle of existence. For example, initiating and repeating, descending and ascending, active and receptive. It is the union with Truth, whilst retaining distinction and dualism. This has been described as Connectedness. There is no higher stage than this, except the Stage of 'Even Nearer' which is oneness in the very midst of the Union of the Essence – described in God's words,

> '. . . or even nearer.'*

There, in place of a high degree of subjective distinction and duality, there is pure annihilation and the total effacement of all forms.

435 **SETTING OUT FOR GOD**
This means to awaken from the sleep of heedlessness, to arise from idle slumber and start out on the journey to God.

436 **ARISING WITHIN GOD**
This is uprightness in the Permanence which follows Annihilation and the traversing of all the Stations. It is the journey from God to God within God, by divesting oneself of the forms in their totality.

437 CONTRACTION

takes hold of the Heart, as has been mentioned in connection with those things which oppress it, such as rejection, loneliness, etc. This has been mentioned in passing as the counterpart of Expansiveness.* Contraction mostly occurs after Expansiveness, as a consequence of the bad conduct of the seeker while he is in the latter state. The difference between this pair and that of fear and hope is that the latter are associated with anticipated desire and repulsion in the Stage of the Self. Contraction and Expansiveness, however, are linked to the present moment and not to the future.

438 THE FOOT

This is the precedence by virtue of which Truth holds eternal sway over the devotee. It especially applies to the means by which Truth fulfils and completes the preparations for the final gift to him.

In the words of the Prophet, 'Hell keeps on saying, "Are there any more?", until the Almighty brings his foot down on it, and it calls out, "O my back, my back!"' However, what is alluded to here by the word *Foot* is the fact that the foot is the last part of any form; thus it is the last of the Names to which Truth exposes the devotee; and if the latter becomes attached to it and verifies its reality, he will be perfected.

439 THE SURE FOOTING

This is the beautiful precedence and the ample gift that was commanded by Truth Most High for his upright and faithful servants. In his own exalted words: '. . . and give thou good tidings to the believers that they have a sure footing with their Lord.'* The word 'sure' here means the best of all.

440 NEARNESS

An expression for the fulfilment of a pledge, previously made in the earliest time, between Truth and the individual, as is shown in his exalted words: '"Am I not your Lord?" They said, "Yes, indeed!"'* The term may also refer to the Stage of Two Bow-lengths.*

441 THE SHELL

This refers to any outer knowledge which protects inner knowledge, which is the kernel, from corruption – as in the case of Holy Law protecting the Sufi Path, and the Path protecting Reality. If someone does not guard his state and his path by means of Holy Law, then it will become corrupted and his path will lead him into confusion, causing him to wander and stumble, a prey to suggestion. Likewise, anyone who does not fervently seek by means of the Path to arrive at Reality, and who has not safeguarded the latter by means of the former, will find that his reality has been corrupted; and this will lead him to heresy and atheism.

442 THE POLE-STAR

The locus of God's sight throughout the world and throughout all time. He is in the mould of the angel Isrāfīl.*

443 THE MAJOR POLE-STAR

This is the rank of the Pole of Poles – the esoteric aspect of the prophecy of Muhammad, which is the exclusive property of his heirs. This is due to the Prophet's unique brand of perfection: no one may become the Seal of the Saints and the Pole of Poles, except by virtue of the inner aspect of the Seal of Prophethood.

444 THE HEART

An incorporeal, luminous substance located midway between the Spirit and the Self. It is the means by which humanity verifies reality, and sages call it the Rational Soul. Its inner aspect is the spirit, while its vehicle and external aspect is the animal soul, which mediates between heart and body. Thus in the Qur'an it is likened to a crystal and a shining star. In God's words:

> The likeness of his light is as a niche
> Wherein is a lamp
> The lamp in a glass,
> The glass as it were a glittering star
> Kindled from a blessed tree,
> An olive that is neither of the east nor of the west.*

The tree is the Self, the niche is the body, which is the centre of existence, and the levels of revelation are the likeness in the world of the Preserved Tablet.*

445 **RESTRAINTS**

Anything which restrains a human being from the requirements of nature, the Self and desire, and which keeps him away from these things. They also refer to the help given by the Names and the assistance given by God to the People of Providence on the journey towards God.

446 **RESURRECTION**

Resurrection into eternal life after death may be divided into three types. The first is the resurrection, following physical death, into a life within either the higher or the lower Intermediate Worlds, depending on the state of the dead person during his life on earth.* For as the Prophet said:

> 'As you live, so shall you die; and as you die, so shall you be resurrected.'

This is the Minor Resurrection, as is indicated in the words of the Prophet: 'When someone dies, his resurrection has already taken place.'

The second is the resurrection, after voluntary death, into the eternal life of the Heart in the Holy World. As it has been said: 'He who dies a voluntary death will live out his natural life.'* This is the Intermediate Resurrection, referred to in God's words:

> Can he who was dead, to whom we gave life,
> And a light whereby to walk amongst men,
> Be like him who is in the depths of darkness,
> From which he can never come out?'*

The third is the resurrection, after annihilation in God, into the life of reality, whilst enduring within Truth. This is the Major Resurrection, which is indicated in God's words: 'Then, when the great catastrophe comes . . .'*

* * *

LETTER RĀ'

447 THE SHEPHERD

This is someone who has verified the wisdom of the science of administration – someone capable of managing the organisation which is necessary for the welfare of the world.

448 POSSESSION

The veil that screens the Heart from the Holy World when it is taken over by sensual states and the darkness of the body, in such a way that the light of divinity becomes totally obscured.

449 THE LORD

A name for the Truth, seen from the standpoint of the relationship of the Essence to really existing things, whether they are spirits or physical bodies. The relationship between the Essence and the Established Essences is the starting point of various Divine Names such as the Capable and the Aspirant; and its connection with the physical world is the origin of the Names of Lordship such as the Provider and the Protector.

The Name of the Lord, therefore, is a special one, which logically implies the existence of a subordinate who will affirm it, and that of God implies the establishment and individuation of that subordinate. Everything that becomes visible in the universe is a form of the Name of the Lord, which is nurtured by Truth, who takes hold of and does what he does with it; while it turns for its needs to Truth, and he is the one who provides it with whatever is asked of him.

450 THE LORD OF LORDS

This is Truth, seen from the viewpoint of the Greatest Name and the Primary Individuation, which is the starting point of all the Names, and is the ultimate goal. To him are directed all desires, and he is the focus of all seekers. It is to this that his exalted words refer: '. . . and that the final end is unto thy Lord.'* The Prophet is the embodiment of the Primary Individuation; so the lordship that is his particular province is the Major Lordship.

451 CLASSES OF THE NAMES

There are three of these: Essential, Qualitative and Functional. When the name is applied to the Essence from the standpoint of derivation and individuation, then the standpoint is either a purely relative, inconsequential matter, like the Independent, the First, or the Last; or else it is not relative, like the Most Holy, or the Salvation. This class is entitled the Names of the Essence.

Alternatively, it has an existential meaning, which is viewed by the mind without it exceeding the Essence, or going beyond the scope of the mind, for that would be absurd. Either it does not depend on the understanding of others, like the Living, or the Necessary, or else it is dependent on the understanding of others without their existence, like the Knowing, or the Capable. These are called the Qualitative Names.

Finally it may depend upon the existence of other things, like the Creator, or the Maintainer; and these are called the Functional Names, because they are the source of actions.

452 BINDING

The unified totality of substance known as the major binding of the absolute element prior to the creation of the heavens and the earth. Loosening took place after their individuation within creation.*

This term may also be applied to the relationships of the Presence of the One, taking into consideration its non-manifestation. Indeed it may be applied to anything inward and invisible, like the realities concealed in the Essence of Oneness, before its elaboration in the Presence of the One – like the tree latent in the date stone.

453 THE COMPASSIONATE

A name for Truth, seen from the standpoint of the Names which are in the Divine Presence, and from which existence, and the perfections appertaining to it, flow out in abundance into all potentialities.

454 THE MERCIFUL

A name for Truth, seen in terms of the flood of spiritual perfections – such as wisdom and unity – which pour down upon the people of faith.

455 GRATEFUL COMPASSION

Compassion which is the consequence of past blessings in the work, and it embraces everything.

456 OBLIGATORY COMPASSION

The compassion promised to the devout and the charitable. In the words of God:

> '. . . and I shall prescribe it for those who are godfearing.'*

and:

> ' – surely the mercy of God is nigh to those who do good.'*

This is contained within the term Grateful Compassion, because the promise of it to the worker is the purest kindness.

457 THE MANTLE

This is the manifestation in an individual of the qualities of Truth.

458 RUIN

This is when an individual declares the attributes of Truth to be false. God says: 'I shall turn from my signs those who wax proud on earth unjustly.'* It is derived from the word meaning to perish, and hence means destruction. God Most High said: 'Grandeur is my cloak and Majesty my loincloth; and if anyone disputes with me for either of them, I will shatter him.'

459 FORM

This is creation and its attributes, because forms are traces, and for everything other than God, its traces are a result of its actions. This is what the writer meant who said, 'Form is a description taking place in Eternity-without-end of what took place in Eternity-without-beginning.' For created things and all their attributes exist by the decree of God.

460 THE FORMS OF COGNITION AND THEIR MARKS

These are the five senses of the human being. They are forms of the Divine Names, such as the Knower, the Hearer, the Seer, which have manifested themselves in the veils of the bodily frame – idly waiting at the threshold of resolution, midway between Truth and Creation. Thus, if anyone discovers that his own Self and all its characteristics are merely traces of the Truth, its qualities and the forms of its Names and its images – such a person has discovered the Truth.

461 FRIVOLITY

Coming to a standstill at the pleasures of the Self and the demands of its nature.

462 DELICACY

This is spiritual subtlety. It may also be applied to the subtle medium that connects two things together, like assistance arriving from the Truth to the devotee, in which case it is called the delicacy of descent – or else like the means by which the devotee approaches Truth, through knowledge, deeds, correct morality, and the attainment of elevated Stages; and in this case it is called the delicacy of ascent or elevation.

Alternatively, delicacy may be applied to the science of the Way and the science of conduct, and everything conducive to the subtle refinement of the Secret Faculty in the individual and the eradication of the coarseness of the Self.

463 THE SPIRIT

In popular usage, this is the incorporeal human subtlety. In the parlance of physicians it is the subtle vapour produced in the heart which is susceptible to the life energy, sense perception and movement. This they call the Self. Those in between, who are able to understand the universal and the particular, call it the Heart. The sages, however, do not make a distinction between the Heart and the primary Spirit, and they refer to it as the Rational Soul.

464 THE GREATEST SPIRIT, THE OLDEST, THE FIRST AND THE LAST

The Primal Intellect.

465 THE SPIRIT OF INSPIRATION

The one who communicates to the Heart the knowledge of hidden things. It refers to the angel Gabriel, and may also be applied to the Qur'an, as is indicated by God's words:

> 'Exalter of ranks is he, possessor of the throne, casting the spirit of his bidding upon whomever he will of his servants.'*

466 TESTIMONY

The influence which presents itself to the Heart as a result of contemplation. It is that which attests for him that he has genuinely been favoured in his contemplative vision – either with intuitive knowledge, which he did not possess until then, or else with Ecstasy, the Mystical State, Illumination, or the Vision of God.

467 THE GATHERING OF DIVISION

The unifying of distinctions through the ascent from the Presence of the One to the Presence of Oneness. Its opposite is the Division of Gathering, which is the descent from Oneness to the One, the State of Permanence after Annihilation in the summons to perfection.

468 ROVING

This is an expression of movement. The watermill is called 'wayward' because of the frequent gyrations of the millstone. People also say the water 'strayed' from the river if it floods its banks, due to excess of water and the narrowness of the river. In traditional Sufi parlance, however, it refers to the movements caused by the Secret Faculties of ecstatics, when their rapture is so powerful that it overflows the vessel of their preparedness.

469 THE EVEN NUMBER

This is creation. The oath '. . . by the even and the odd,' is sworn because the Divine Names become verified through creation, so that whatever does not combine the even number of the Presence of the One with the odd number of the Presence of Oneness will not manifest the Divine Names.*

470 THE VISION OF GOD

The sight of Truth by Truth.

471 **THE VISION OF THE PARTICULAR IN THE UNIVERSAL**
Contemplating multiplicity in the Essence of Oneness.

472 **THE VISION OF THE UNIVERSAL IN THE PARTICULAR**
Contemplating Oneness in multiplicity.

473 **THE EVIDENCE OF TRUTH**
These are the realities of the worlds, for they bear witness to the Creator.

474 **THE EVIDENCE OF UNITY**
These are the individuations of things, because everything has its own individuation of Oneness, which makes it distinct from other things. As it has been said, 'In everything he has a sign showing that he is one.'

475 **THE EVIDENCE OF THE NAMES**
The diversity of various beings in terms of states, characteristics and functions. Thus, for example, the Prosperous bears witness to the Provider, the Living to the Quickener, the Dead to the Fatal, etc.

476 **MATTERS**
Actions.

477 **ESSENTIAL MATTERS**
The viewpoint that the emblems of the essences and the realities are in the Essence of Oneness: just as the tree, its branches, leaves, flowers and fruit – are all in the seed. It is these which become manifest in the Presence of Oneness, and which become differentiated through the written word.*

478 **THE MASTER**
The Perfected Man in the science of Holy Law, the science of the Path, and the science of Reality. In all of these he has attained the utmost degree of perfection, through his knowledge of the evils of

the various selves, their maladies and ailments – and through his knowledge of how to treat them, and his ability to cure them and undertake their guidance – providing the Self is willing and amenable to being so guided.

* * *

LETTER TĀ'

479 ***TĀ'***

This letter stands for the Essence, seen from the viewpoint of specific individuations and multiplicity.

480 **FAMILIARISATION**

This is illumination in external sensory perception, familiarising the novice seeker with purification and refinement. It is called Practical Illumination, because it takes the form of images of ways and means.

481 **ILLUMINATION**

The lights of the invisible world, manifesting in the Heart.*

482 **PRIMARY ILLUMINATION**

This is the Essential Illumination, and the illumination of the Essence by and for itself.

It refers to the Presence of Oneness, which has neither properties nor form, since the Essence is the pure existence of Truth, whose unity is precisely itself. For anything apart from existence, seen in terms of existence, is nothing other than absolute non-existence – which is pure nothingness. So, having its own unity, it has no need of any particular unity or specific individuality to distinguish it from anything else, since there is nothing there in the first place from which to differentiate itself. Thus its unity is, precisely, its essence.

This unity is the source both of Oneness and the One, because it is identical with the Essence, in the sense that it is completely unconditional. In other words, the absolute, which by its nature includes the condition that nothing is included with it, is in fact Oneness; whilst that which carries the condition that something must be included with it is the One. The realities of the Essence of Oneness are like the tree latent in the seed, which is the most hidden of hidden things.

483 **SECONDARY ILLUMINATION**
This is the means by which emerge the Established Essences of the Potentialities, which are the concern of the Essence of God Most High himself, and that is the Primary Individuation, with its universal quality and capacity. For the Essences are the first information concerning this, and the individuality which is the vehicle of visionary illumination. In this illumination, Truth descends from the Presence of Oneness to the Presence of the One by means of the relationship of the Names.

484 **VISIONARY ILLUMINATION**
The manifestation of the presence that is known by the Name of 'The Light'. It is also the manifestation of the Truth in the forms of God's Names in the worlds which are its forms. And that manifestation is the Breath of the Merciful, by which everything is brought into being.

485 **VERIFICATION**
The vision of Truth in the forms of its Names, which are the worlds and the Essences, in such a way that the verifier is neither veiled by the Truth from creation, nor by creation from the Truth.

486 **SUFISM**
The acquisition of the Divine Qualities.*

487 **CHANGE**
This refers to the veiling of the properties of an exalted mystical state or stage by the effects of a lowly state or stage – and to the gradual disappearance of this condition. The final result is the change, in the stage of the comprehensive irradiation of the illuminations of the Divine Names, in the state of Permanence after Annihilation.

Ibn Arabi said: 'According to us, this is the most perfect of the Stages; whilst to most others it is an incomplete stage.' This is because what he meant by Change is Separation after Union, in which the multiplicity of the separation does not veil the oneness of union: and that is the Stage of Oneness of Separation after Union, and the revelation of the real meaning of God's words: 'Every day he is upon some labour.'* There is no doubt that this is the highest of the Stages, and according to the Sufis it is the highest degree of authority.

As for the change which is the last of the changes, it is at the beginning of Separation after Union, when the creator becomes veiled, through the manifestation of the effects of multiplicity, from the properties of Unity.

* * *

LETTER KHĀ'

488 IDEA

Any kind of message which occurs to the Heart; alternatively something which arrives without any conscious effort on the part of the individual. Such messages may be divided into four types:

Divine Idea – the first of the ideas, called by Sahl 'the first cause' and 'the piercing of the mind'. It is known as the force or influence, and is something which does not plunge impulsively into things.

Angelic Idea – the prompting to whatever has been recommended or decreed, in short, to everything that is righteous. It is known as inspiration.

Selfish Idea – everything which concerns the pleasures of the Self. It is known as impulse.

Satanic Idea – whatever prompts the contradiction of the Truth. God Most High says: 'Satan threatens you with poverty and bids you unto indecency.'* And the Prophet said: 'The call of Satan is the denial of Truth and the threat of evil.' This is known as temptation.

According to the yardstick of Holy Law, it is expressed thus: whatever shows nearness to Truth belongs to the former two groups, and whatever shows an aversion to Truth or a contradiction of Holy Law belongs to the latter two. It is like a secret conversation, in which anything tending to contradict the Self forms part of the first groups, while anything tending towards desire and the convenience of the Self forms part of the latter ones. For the truthful and the pure of heart, in the presence of Truth, it is easy to tell the difference between the two tendencies – through the resources and assistance of God.

489 THE SEAL

Someone who has crossed all of the Stages and reached the extremity of perfection; and it is in this sense that the seal proliferates and multiplies.

490 THE SEAL OF PROPHECY
The person through whom God has set a seal on the prophethood. There is only one such person, namely our Prophet Muhammad.

491 THE SEAL OF THE SAINTS
The person through whom the welfare of this world and the next is attained to perfection. When he dies, the whole order of the universe is disturbed. He is the Rightly Guided One, the *Mahdi*, the one who is promised at the end of time.

492 THE PATCHED ROBE OF SUFISM
This is what the disciple puts on from the hand of his master, who enters his will and enables him to gain forgiveness. There are a number of reasons for this. Firstly, by wearing the garment of intent, he is inwardly enveloped in the Master's qualities, just as outwardly he is clothed in his mantle, which is the garment of comfort, both inwardly and outwardly. God Most High said:

> 'Children of Adam! We have bestowed a garment on you to cover your shame, and for adornment: but the garment of righteousness – that is the best.'*

A second reason is to receive the Master's blessing, in that he clothes the pupil with his own blessed hands. Another reason is to acquire the particular mystical state dominating the Master at the moment of investiture, in which he sees with penetrating vision, illuminated by the Sacred Light, what it is that the disciple needs in order to raise the obstructing veils and adjust himself in preparation. For if the Master comes to know the state of the one who repents in his hands, then he knows by the light of Truth what he needs. So he brings this down from God, until his heart is imbued with it, and it emanates from his inwardness to the inwardness of his pupil. Yet another purpose is the link forged by the robe between the student and the Master, so that there will always remain a contact of hearts and an affection between them, constantly reminding the former to follow the path, the customs, the character and the states of the latter. Thus the Master is a true father to him. As the Prophet said, 'Fathers are of three kinds: the father who gave you birth, the father who taught you, and the father who brought you up.'

493 KHIDR, THE GREEN ONE

Khidr stands for Expansiveness and Elias for Contraction.* As for the question whether Khidr is a human individual who has been alive since the time of Moses, or a spiritual being, who assumes the form of whoever is guided by him, this is something which I have not verified. However, it would seem that the concept of Khidr is assimilated in the form of one of his dominant attributes, which then disappears and becomes the spirit of that person. Alternatively, it is the Holy Spirit.

494 COMPULSION

This is a call summoning the devotee to his Lord in such a way that he is unable to resist its bidding.

495 SINCERE FRIENDSHIP

The verification by the devotee of the qualities of Truth. He becomes so permeated with the Truth that he will not relinquish any of its qualities. Such an individual thus becomes a mirror of the Truth.

496 SECLUSION

This is the secret dialogue with Truth, in which one does not see anything other than that. This is the reality and meaning of seclusion. As for the form it takes: it is a fervent plea for this condition, while secluding oneself for God and cutting oneself off from others.

497 THE RENUNCIATION OF HABITS

This is the verification of the reality of service in accordance with the command of Truth, so that nothing prompts one to heed the call of one's own nature and habits.

498 RENEWED CREATION

This is the connection of the support of existence, through the Breath of the Merciful, with every contingent thing. This is due to the essential non-existence of the latter, when viewed apart from its sustainer, or the abundance of existence incessantly pouring into it, so that at every instant it becomes a new creation. This is because of variations, with the passage of time, in the relationship between creation and itself, and the persistence of its own essential non-existence.

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LETTER DHĀL

499 THE TREASURES OF GOD
The tribe of God's friends, through whom he staves off tribulation from his servants, just as treasure is used to stave off poverty.

500 TASTING
This refers to the first steps of the vision of Truth, during the successive flashes which are minor traces of the illumination known as Lightning. If this is increased and reaches the intermediate stage of the vision, it is called Drinking; while if it reaches the conclusion, it is called Quenching. All of this depends on keeping the Secret Faculty pure from the glance of others.

501 THE MAN OF REASON
Someone who sees creation externally and Truth internally, so that for him Truth is the mirror of creation. For the mirror is obscured by the external image appearing in it and veiling the absolute with the limited.

502 THE MAN OF INSIGHT
Someone who sees Truth externally and creation internally, so that for him creation is the mirror of Truth. This is due to the appearance for him of Truth and the disappearance in it of creation – like the disappearance of the mirror because of the image.

503 THE MAN OF REASON AND INSIGHT
Someone who sees Truth in creation and creation in Truth, without either of them being veiled by the other; rather he sees one existence in its reality – as Truth from one point of view, and as creation from another. Thus he is not veiled by multiplicity from witnessing the

variations, with the passage of time, in the relationship between creation and itself, and the persistence of its own essential non-existence.

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503 THE MAN OF REASON AND INSIGHT
Someone who sees Truth in creation and creation in Truth, without either of them being veiled by the other; rather he sees one existence in its reality – as Truth from one point of view, and as creation from another. Thus he is not veiled by multiplicity from witnessing the

face of the One and Only in its Essence. Nor does he have any difficulty contemplating the multiplicity of the manifestations of the Oneness of the Essence, by which he is illuminated. Similarly, he is not veiled by the Oneness of the face of Truth from witnessing the multiplicity of created things; neither does he have any trouble witnessing the Oneness of the Essence revealing itself in the manifestation of multiplicity. The perfected Master, Ibn Arabi, referred to the foregoing three ranks in these words:

> So in creation lies the essence of Truth
> If you are a man of insight;
> And in Truth lies the essence of creation
> If you are a man of reason;
> But if you were a man of insight and of reason,
> Then you could not help but see:
> The essence and the form of a thing are one.

* * *

LETTER ḌĀD

504 THE SPECIAL ONES

There are special people among the people of God, whom he holds back because they are so precious to him. As the Prophet said:

> 'Among God's creation there are the special ones, whom he clothes in brilliant light and causes to live and die in prosperity.'

505 SPLENDOUR

Seeing things with the eye of Truth – the Essence of Truth.

* * *

LETTER ẒĀ’

506 THE EXTERNAL ASPECT OF CONTINGENT PHENOMENA

This is the manifestation of Truth in the forms of its essences and qualities. It is what has been called secondary existence. It may also be referred to as the outward aspect of existence.

507 THE SHADOW

This is the secondary existence that is apparent in the individuation and properties of the contingent essences. The latter are non-existent entities that only become apparent by virtue of the Name of the Light, which is the external existence that has been attributed to them and which veils the darkness of their non-existence. Thus the external light reflected from their forms becomes a shadow; since the appearance of a shadow is due to the presence of light. God Most High says:

> ‘Hast thou not regarded thy Lord, how he has stretched out the shadows?’*

In other words: how he extended secondary existence for the contingencies. So darkness, in contrast to this kind of light, is non-existence, and every darkness is an expression of the absence of any light coming from something which by its nature ought to be lit up. That is why godlessness is called darkness: due to the absence of the light of belief in the heart of a human being, who ought by his nature to be enlightened. God Most High says:

> ‘God is the protector of the believers; he brings them forth from the shadows into the light.’*

508 **THE FIRST SHADOW**

This is the Primal Intellect, because it is the first essence that appeared in God's light and received the form of multiplicity which is the concern of the Oneness of the Essence.

509 **THE SHADOW OF GOD**

This is the Perfected Man, who has verified the reality of the Presence of the One.

* * *

LETTER GHAĪN

510 THE CROW
This stands for the universal body, because it is at the utmost distance from the Sacred World and the Presence of Oneness, and because it is devoid of consciousness and luminosity. It is given this name because the crow is the symbol of remoteness and darkness.

511 THE FILM AND THE VEIL
Whatever covers the mirror of the Heart with rust and dulls the eye of insight, spreading over the face of its mirror.

512 WEALTH
Complete dominion. For the wealth of the Essence is none other than Truth, since to this belongs the essence of everything. The wealthy among the devotees is someone who through Truth has become independent of everything else. For if he is successful with the existence of Truth, he will succeed with everything. Not only that: he pays no heed to transient existence, but simply gains his desire and rejoices in the contemplation of his Beloved.

513 THE HELPER
This refers to the Pole-star, at a time when he is being sought as a refuge. He is not called this except at such a time.*

514 THE MYSTERY OF THE ESSENTIAL IDENTITY
This is the Essence of Truth, from the standpoint of non-individuation.

515 THE HIDDEN MYSTERY AND THE GUARDED MYSTERY
This is the secret of the Essence and its innermost nature, which is

known to none apart from itself. That is why it is guarded from others, hidden from their minds as well as their sight.

516 **THE ERROR WHICH FALLS SHORT OF POSSESSION***
This is the Rust which is mentioned above. For rust is a thin veil that is made visible through purification and eliminated through the light of illumination resulting from an enduring faith. As for Possession, this is a thick veil that forms an obstacle between the Heart and the belief in Truth. The error consists in being distracted from the vision of Truth, and being veiled from it, despite the correctness of one's conviction.

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NOTES ON THE TRANSLATION

Numbers refer to entries in the Glossary.

References to the Qur'an are given in the format Q N1.N2, *where* N1 *is the chapter or* sura *number, and* N2 *is the verse or* aya *number.*

Introduction

conventional scientific research: in Qashani's day this referred exclusively to Islamic theology and jurisprudence.

second part: unfortunately we only have the first part of Qashani's work at our disposal – the *Glossary of Sufi Technical Terms.*

1 In Sufi thought a distinction is made between Eternity-without-end (*abad*) and Eternity-without-beginning (*azal*). Cf. entry 25.

4 Cf. entry 82.

5 Dr Kamal Ja'far merges this with the previous entry, so that it reads: 'When Oneness is considered, all other considerations are dropped.' Cf. entry 81.

7 Q.23.10.

8 *evolution*: the Arabic for 'state' (*Hal*) derives from a root meaning to evolve or be transformed. Hence the word-association in Qashani's definition, which has to be underlined, since the force of the English term is – static. This is a recurring problem when translating between languages as diverse as English and Arabic.

9 *devotee*: this word (*'abd.* servant or slave) is scattered profusely throughout the text. Like its Persian counterpart (*banda*) it frequently means no more than 'a person', 'an individual', 'one' (especially in the genteel usage meaning 'I'). One has consequently felt free to render it in a variety of ways.

. . . *as if you saw him:* a reference to the Prophet Muhammad's injunction, 'Worship God as if you saw him'.

15 The '*technical term*' itself seems to have fallen by the wayside.

16 *The Heights*: This is the title of Sura 7 of the Qur'an.

And on the heights...: Q.7.46. There are several interpretations of this passage (See Yusuf Ali, op. cit. note 1025). The Heights (or battlements, or ramparts) are seen by some as a kind of purgatory, whose denizens, while not yet in paradise itself, are nonetheless able from their relatively elevated spiritual vantage point to survey both heaven and earth and discern which of the approaching travellers are destined to be 'Companions of the Garden'.

17 *Steingass* (see Bibliography) has: 'Figures emblematic of the names of God'.

18 *Pole-star*: see entry 442.

20 *presence*: the Arabic concept (*ḥaḍra*), used frequently throughout the text, is altogether richer, with undertones of majesty and dominion.

21 It is unfortunately not possible to feel confident that we have unravelled the ambiguity of this entry. The Arabic letters *mlk* may be read variously as 'property', 'dominion', 'kings', or 'angel', according to which diacritical points are added. None of the manuscripts agree.

24 Traditionally the 'Mother of the Book' refers either to the first Sura of the Qur'an, or else to the eternal archetype, from which the physical Qur'an is said to derive.

31 *individuation*: this concept (*ta'yīn*), which is used liberally throughout the book, has given us much to think about. We have variously rendered it as 'specification', 'individuation', 'instantiation', 'instance', 'elaboration', etc. The notion seems close to that of the emergence from the (Platonic) World of Ideas into the World of Appearances, subject to space, time and number.

39 Literally 'interval' (*barzakh*): this is traditionally thought to lie between death and resurrection.

41 Dr Kamal's version merges the next two entries into one.
Contraction cf. 437.
Hidden Centre (*khafa*'): a reference to one of the 'subtleties', or higher functions of the mind. Cf. Shah: *The Sufis, The Perfumed Scorpion*; also Shah Waliullah: *The Sacred Knowledge*.

58 *Creation* (*khalq*) also implies the creatures within it – especially people, humanity. In Sufi thought the term is frequently balanced and contrasted with Truth.

67 Q.42.13.

68 Cf. 422.

71 Traditionally the third person masculine pronoun (*hu*) refers to God.

78 Cf. 45

79 *Primordial matter* (*hayuli*): cf. the Aristotelian term *hyle*.

81 (also 82) Cf. entries 4 and 5.

86 Cf. 469.

90 Q.2.115.

92 *Preserved Tablet*: Q.85.22. This refers either to the Mother of the Book (see note on entry 24) or, more generally, a record held in Eternity of the transactions of mankind.
Clear book: Q.6.59.

99 Q.7.172.
strength and power: an extremely common exclamation in the Muslim world is, 'There is no power and no strength save in God.'

101 The text uses two closely related terms for 'time': *waqt* is rendered as '*moment of time*', and *zaman* (entry 110) as '*duration of time*'.

105 Q.7.196.

108 Q.24.35.

115 Q.2.33.

117 . . . *such screening entities*: not found in Sprenger.

118 Ibn-Arabi, *Manazil al Insaniya (Stations of Humanity)*. The quotation is garbled in the Sprenger edition, so we have followed Dr Kamal Ja'far.

127 Q.2.269.

143 Q.38.75. Note that some of the names given in this entry are not described elsewhere in the text.

145 *Clear Book*: Q 6.59.
Preserved Tablet: Q.85.22.
Cf. entry 92.

148 Q.16.40. Cf. Q.3.47 and Q.36.82.

152 Q.6.76. This famous verse continues '. . . and (Abraham) said, "This is my Lord." But when it set, he said, "I do not love those that set."'

154 *Alchemy of Happiness*: this is also the title of a brilliant work by al-Ghazzali.

160 Presumably 'former Stage' refers to the *Kernel* (159) and 'the latter' to the *Kernel of Kernels*.

161 Q.6.9. The context is given in the opening words of the previous verse: 'They (the unbelievers) say: "Why is not an angel sent down to him?"' The nub of the argument is that for humanity to be able to perceive an angel, the latter would have to come in the guise of a human being; and then, as Yusuf Ali points out in his commentary, '. . . they would say: "We wanted to see an angel, and we have only seen a man!"' The Arabic root of the headword for this entry (*LBS*), which figures prominently in the quotation from the Qur'an, has an interesting spectrum of meanings: to clothe, cloak, obscure, confuse.

166 Cf. entries 92 and 145.

167 '*Umar*: second Caliph of Islam.

168 *common sense*: the Arabic retains what the English has lost – the notion of a sense which unifies the other five outward senses.

169 *The Night of Power* ('... better than a thousand months!' – Q.97.3) is traditionally located in the holy month of Ramadan. Some specify it as the night of the 27th (the night of the 'descent' of the Qur'an); whilst others say that the precise date in unknown and thus only the alert will benefit from it.

175 This entry is missing from Sprenger's edition.

179 *Even Nearer*: a reference to Q.53.9, where it is said (presumably of the Archangel Gabriel) that he '... was at a distance of two bow-lengths, or even nearer'. See entries for 278 and 434.

181 Cf. 434.

187 *theoretical knowledge*: theology and jurisprudence.

189 *but God threw*: Q.8.17. At the battle of Badr, in which the Muslim forces were greatly outnumbered, the Prophet Muhammad threw a handful of dust at the enemy, which, as Yusuf Ali comments, was 'symbolical of their rushing blindly to their fate', and it '... had a great psychological effect'.

Three men conspire ...: Q.58.7.

They are unbelievers ...: Q.5.76. An allusion to the Nicene doctrine of the Trinity.

191 *Audience (muhadara)*: Steingass glosses that as 'a degree of mystic contemplation of the Deity'. It is also the standard Arabic for 'lecture'.

196 *five Manifestations*: see entry 179.

200 *Secret Faculty (sirr)*: see Shah, *The Sufis*, p. 295–299; also Shah Waliullah of Delhi, *The Sacred Knowledge*, Chapter 5.

206 Q.57.22. The complete verse runs: 'No misfortune can happen on earth, or in your souls, but it is recorded in a decree.'

207 Steingass glosses 'victory' (*fatḥ*) as 'Divine Grace bestowed on those advanced in Sacred knowledge'.

215 Q.2.33.

217 *Contingent Essences (al-A'yan al-Mumkinat)*: this phrase is listed by Steingass as 'the most excellent of creatures'.

218 *Basic Root*: this is also a standard term for the triliteral (occasionally quadriliteral) radical consonants, from which the vast majority of Arabic words are formed.

223 Q.54.55.

232 Q.20.135.

234 *prostration*: i.e. to Adam.

235 *Plato*: the inference to be made from this remark is that a life given over to the senses is not 'natural' for humanity.

... *Now turn in repentance* ...: Q.2.54.

He who was dead ...: Q.6.122.

238 *May I fare as well with you . . .*: the poet's 'enemies' were instrumental in his self-realisation.

244 Q.24.35 (the Light Verse). The word 'self' (*nafs*) in Arabic and arabised languages has vastly more reverberations than it does in English; so it has often seemed necessary throughout the text to emphasise it by such devices as 'his own self', rather than simply letting it be weakly assimilated as the mere reflexive pronoun 'himself'.

245 Q.12.53.

246 Q.75.2.

247 Q.89.27.

255 Q.68.1.

258 Q.10.2.

266 Q.53.14: '. . . *the Lote tree, beyond which none may pass.*' An image of the last stunted vestiges of vegetation and shade before the desert proper begins. A metaphor for the Intermediary World (see 39 & 40) between death and resurrection.

267 Q.16.40. Cf. Q.3.47 and Q.36.82.

276 The full Tradition runs: 'I have a time with God when neither any prophet sent by God nor any angel set near to God is able to encompass me.'

278 *Journeys*: Cf. 250–3.
Even nearer: Cf. entries 179 and 434.

282 *Blackness of face*: a metaphor for extreme poverty.

284 Steingass glosses this as 'the highest heaven'.

290 *Very hateful . . .*: Q.61.3.
Will you bid others . . .: Q.2.44.

292 The following 99 entries, which describe the characteristics of Servants of God, may help to explain the popularity among the Muslims of proper names of the format '*Abd al-* (+ one of the 'ninety-nine' names of God).

There are in fact more than ninety-nine in common use, so we may take the term to mean 'quite a large number'. Many of the definitions throughout the Glossary involve the extensive use of cognate words, a feature which is virtually impossible to sustain in translation. This is especially true of the entries on the Servants of God. For example, the short section 356 contains no fewer than eight words based around the root *QWM*.

293 Q.72.19.

305 Q.67.3.

334 Q.82.6.

337 Q.2.186.

348 *. . . and he takes . . .*: Q.7.196.
God is the protector . . .: Q.2.257.

367 Q.55.26.

371 Q.20.114.

372 Q.2.177.

374 Q.24.2.

381 *implicitly in the language of potential*: i.e. his deeds and his being are themselves the only prayer he needs to utter.

383 Q.2.216.

385 Q.24.35.

390 Q.21.51.

396 Q.13.2.

397 Steingass glosses that as follows: '. . . known as to name but unknown as to body; hence anything scarce, rare, wonderful, difficult or impossible to be got.'

398 Without an entry like this, no dictionary would be complete.

400 Cf. entry 17.

402 Note that the Arabic for 'eye' (*'ain*), which is used with great frequency throughout Qashani's text, can also mean 'essence'. Other meanings are: well, spring, best part, individual, self, important person, cash, property, and the name of a letter in the alphabet. In short, it is not an easy word to translate.
Greater Interval: cf. 40.

404 Standard Arabic for a holy festival.

405 Cf. 452.

407 Q.61.13.

408 Q.48.1.

409 Q.110.1.

419 *thusness (fahuanīya)*; Derived from *fa huwa*, which Steingass gives as 'indeed, but it is'.

421 *Jābir*, an early Sufi, often known in western writings as Geber the Alchemist.

422 Cf. 68.

423 Q.4.69.

425 Cf. 448.

428 Letter *Ṣād* being the initial letter of the word *Ṣadiq* – true, genuine.

433 Cf. 249.

434 Q.53.9. Cf. entry 179.

437 Cf. entry 41.

439 Q.10.2.

440 Q.7.172. Cf. 434.

442 *Isrāfīl*, the angel of death, who is to blow the trump of doom.

444 Q.24.35 (the Light Verse).
Preserved Tablet: Q.85.22.

446 *voluntary death*: Cf. the Prophet Muhammad's famous admonition: 'Die before you die'. The implication is 'dying to the world'.
Can he who was dead...: Q.6.122.
... *the great catastrophe* ... Q.79.34.

450 Q.54.42.

452 Cf. 405.

456 ... *and I shall prescribe*...: Q.7.156.
surely the mercy of God...: Q.7.56.

458 Q.7.146.

465 Q.40.15.

469 Q.89.2. Cf. entry 86.

477 *the written word*: Manuscripts vary, between *qalam*, and pen – and *'ilm*, science. In either case the inference is similar: that the Established Essences are secondary phenomena.

481 For a discussion of illumination (*tajalli*) see Shah, *The Sufis*, pp 297–9.

486 Here is yet another interesting definition of Sufism. It helps to explain Qashani's extreme preoccupation with the Names of God, as reflections of the Divine Qualities. It is suggested that by contemplating the reflections the qualities themselves may be acquired.

487 Q.65.29.

488 Q.2.268.

492 Q.7.26.

493 *Khidr*: a legendary figure who discovered and drank the water of life. He symbolises a guiding spirit which is present and active in every age. The mysterious personage, described in the Qur'an as 'one of our servants', who gives Moses some object lessons in higher knowledge, is generally taken to be Khidr. (Q.18.62–82) Sometimes also he is equated with Elias – and even St. George, the patron saint of England.

507 *Hast thou not regarded*...: Q.25.4.5
God is the Protector...: Q.2.257.

513 'Helper' is a somewhat lame rendering of the Arabic *gauth*. 'Redeemer' might be better, except that this word has been given an exclusive, once-and-for-all connotation in Nicene Christianity – whereas the implication is that there is an exemplar of the *gauth* in every age. The standard Arabic meaning is: (a call for) help.

516 This title is a mnemonic expression (*al-ghain dun al-rain*). Cf. entries 425 and 448.

* * *

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INDEX

Notes:

1. Numbers refer to sections in the Glossary (not pages).
2. A zero section number refers to the Introduction.
3. Italicized section numbers refer to section headings.
4. Throughout the Glossary the following words occur so frequently that it would serve little purpose to include each instance in the index: *God, Truth, Essence, Names, Heart, Self.*
5. In keeping with the Glossary, the Names of God are grouped under the heading '*Servant*' (e.g: *Servant of the Almighty*).

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اليه ولا يسمى فى غير ذلك الوقت فوتا *

(٥١٤) غيب الهوية والغيب المطلق * هو ذات الحق باعتبار اللاتعين *

(٥١٥) الغيب المكنون والغيب المصون * هو سر الذات وكنهها الذي لا يعرفه الا هو ولهذا كان مصونا عن الاغيار مكنونا عن العقول والابصار *

(٥١٦) الغين دون الرين * هو الصداء المذكور
فان الصداء حجاب رقيق يتجلى[جع] بالمتصفية جلي ظ
ويزول بنور التجلي لبقاء الايمان معه واما
الرين فهو الحجاب الكثيف الحائل[ج] بين فع
القلب والايمان بالحق والغين ذهول عن الشهود اواحتجاب عنه مع صحة الاعتقاد *

* * *

(٥٠٩) ظل الآل[ع] * هو الانسان الكامل المتحقق بالحضرة الذاتية[ع] *

* باب الغين *

(٥١٠) الغراب * كناية من الجسم الكلي لكونه في غاية البعد من[ع] عالم القدس والحضرة الاحدية ولخلوه من الادراك والنورية والغراب مثل فى البعد والسواد *

(٥١١) الغشاء والغشاوة * ما يركب وجه مرآة القلب من الصداء ويكل عين البصيرة و يعلو وجه مرآتها *

(٥١٢) الغنى * الملك التام فالغني بالذات ليس الا الحق اذ له ذات كل شيء والغني من العباد من استغنى بالحق من كل[ع] ما سواه لانه اذا غني[ج] بوجوده فاز بكل شيء بل لا يرى لشيء وجودا ولا تاثيرا وظفر[ع] بالمطلوب واستبشر بشهود المحبوب *

(٥١٣) الغوث * هو القطب حين ما يلتجأ[ع]

الله ج
لواحدية ج
من ج
فج
فاز ع
فظفر ج
يلجا ج

(٥٠٧) الظل * هو الوجود الاضافي الظاهر
بتعينات الاعيان الممكنة واحكامها التى هي
معدومات ظهرت باسمه النور الذي هو
الوجود الخارجى المنسوب اليها فيستر ظلمة
عدميتها النور الظاهر بصورها صار ظلا لظهور ع بظهور مد ج
الظل بالنور وعدميته في نفسه قال الله تعالى
الم تر الى ربك كيف مدّ الظل اى بسط
الوجود الاضافي على الممكنات فالظلمة
بازاء هذا النور هو العدم وكل ظلمة فهو
عبارة عن عدم النور عما من شانه ان ينوّر ع يتنور ج
ولهذا سمي الكفر ظلمة لعدم نور الايمان
عن قلب الانسان الذي من شانه ان يتنور
به قال تعالى الله وليّ الذين آمنوا
يخرجهم من الظلمات الى النور الآية *

(٥٠٨) الظلّ الاوّل * هو العقل الاوّل لانه
اول عين ظهرت بنوره تعالى وقبلت صورة
الكثرة التى هي شؤون الوحدة الذاتية *

شعر

ففى الخلق عين الحق ان كنت ذا عين
وفى الحق عين الخلق ان كنت ذا عقل
وان كنت ذا عين وعقل فما ترى
سوى عين شيءٍ واحد فيه بالشكل

* باب الضاد *

الضفائن ع

(٥٠۴) الضّنائن * هم الخصائص من اهل الله الذين يضنّ بهم لنفاستهم عنده كما قال عليه الصلوة والسلام ان لله ضنائن من خلقه البسهم النور الساطع يحييهم في عافية ويميتهم في عافية *

(٥٠٥) الضّيَاءُ * رُؤية الاشياءُ بعين الحق عين الحق *

* باب الظاء *

(٥٠٦) ظاهر الممكنات * هو تجلّي الحق بصور اعيانها وصفاتها وهو المسمى بالوجود الاضافي وقد يطلق عليه ظاهر الوجود *

(٥٠٢) ذو العين * هو الذي يرى الحق
ظاهرا والخلق باطنا فيكون الخلق عنده
(مرأة الحق لظهور الحق عنده واختفاء
الخلق فيه[ع]) اختفاء المرأة بالصورة *

فيه ج
فج

(٥٠٣) ذو العقل والعين * هو الذي يرى
الحق فى الخلق والخلق فى الحق
ولا يحتجب باحدهما من الآخر بل يرى
الوجود الواحد بعينه حقا من وجه وخلقا
من وجه فلا يحتجب[ع] بالكثرة عن شهود
الوجه[ع] الواحد الاحد[ج] بذاته[ج] ولا (يزاحم في شهود
كثرة الظاهر[ع]) احدية الذات التي يتجلى فيها
ولا تحتجب باحدية وجه الحق عن شهود
الكثرة[ع] الخلقية ولا يزاحم في شهوده احدية
الذات المتجلية فى المجالى كثرتها والى
المراتب الثلث اشار الشيخ الكامل
محيى الدين ابن الاعرابى في قوله *

يتحجب ج
الوجود ج فع فع
يزاحمه فى شهوده
كثرمظاهر ج
كثرة ج

حتى يكون في كل آن خلقا جديدا لاختلاف نسب الوجود اليه مع الآنات واستمرار عدمه في ذاته *

* باب الذال *

(٤٩٩) ذخائر الله * قوم من اوليائه تعالى يدفع[ع] بهم البلاء عن عباده كما يدفع[ع] بالذخيرة[ع] بلاء الفاقة *

يندفع ج يندفع ج
عن الذخيرة ج

(٥٠٠) الذوق * هو اول درجات شهود الحق بالحق في اثناء البوارق المتوالية عند ادنى لبث من التجلي البرقي فاذا زاد وبلغ اوسط مقام الشهود يسمى[ع] شربا فاذا بلغ النهاية يسمى[ع] ريّا وذلك بحسب صفاء السر من لحوظ الغير *

سمي ج
سمي ج

(٥٠١) ذو العقل * هو الذي يرى الخلق ظاهرا والحق باطنا فيكون الحق عنده مرآة الخلق لاحتجاب المراة بالصورة (الظاهرة فيه احتجاب المطلق بالمقيّد[ع]) *

فج

بحيث لا يتمالك دفعها *

(٤٩٥) الخلة * تحقق العبد بصفات الحق
بحيث تخلله الحق ولا تخلّى[ع] منه ما   يخلى ج
يظهر عليه شيء من صفاته فيكون العبد
مرآة للحق *

(٤٩٦) الخلوة * محادثة السر مع الحق
بحيث لا يرى غيره هذا حقيقة الخلوة
ومعناها واما صورتها فهي ما يتوسل به[ج]   فع
الى هذا المعنى من التبتّل الى الله
والانقطاع عن الغير *

(٤٩٧) خلع العادات * هو التحقق بالعبودية
موافقة[ع] لامر الحق بحيث لا يدعوه داعية   موافقا ج
الى مقتضى طبعه وعادته *

(٤٩٨) الخلق الجديد * هو اتّصال[ع] امداد   ايصال ج
الوجود من نفَس الرحمن الى كل ممكن
لانعدامه بذاته مع قطع النظر عن موجده
وفيضان[ع] الوجود عليه منه على التوالي   غميضان ج

قلبه به فيسري من باطنه الى باطن
المريد * ومنها المواصلة بينه وبين الشيخ به
فيبقى بينهما الاتصال القلبى والمحبة دائماع الدائمي ج
ويذكره الاتباع على الاوقات فى طريقته
سيرتهع واخلاقه واحواله حتى يبلغ مبلغ ميرة ج
الرجال فانه اب حقيقى كما قال عليه
الصلوة والسلام الآباء ثلثة اب ولدك
واب علمك واب ربّاكع * زوجک ج

(٤٩٣) الخضر * كناية عن البسط والياس عن
القبض واما كون الخضر عليه السلام
شخصا انسانيا باقيا (من زمان موسى
عليه السلام الى هذا العهد او روحانياع) فج
يتمثل بصورته لمن يرشده فغير محقّقع متحقق ج
عندى بل قد يتمثل معناهع له بالصفه فج
الغالبة عليه ثم يضمحلّ وهو روح ذلك
الشخصج او روح القدس * فع

(٤٩٤) الخطرة * داعية تدعو العبد الى ربه

الدنيا والآخرة نهاية الكمال ويختلّ بموته نظام
العالم وهو المهدى الموعود في آخر الزمان *
(٤٩٢) خرقة التصوّف * هي ما يلبسه المريد
من يد شيخه الذي يدخل فى ارادته و
يتوب على يده لامور * منها التزيي بزي
المراد ليتلبس[ع] باطنه[ج] بصفاته كما يلبّس ظاهره — ليلبس ج فع
بلباسه وهو لباس التقوى ظاهرا وباطنا قال
الله تعالى قد انزلنا عليكم لباسا يواري
سوآتكم وريشا ولباس التقوى ذلك خير *
ومنها وصول بركة الشيخ الذي لبسه من يده
المباركة اليه * ومنها نيل ما يغلب على الشيخ
في وقت الالباس من الحال الذى يرى
الشيخ ببصيرته[ع] النافذة المنوّرة بنور القدس — ببصرته ج
انه يحتاج اليه لرفع[ع] حجبه العايقة وتصفية — لدفع ج
استعداده فانه اذا وقف على حال من
يتوب على يده علم بنور الحق ما يحتاج
اليه فيستنزل من الله ذلك حتى يتّصف

الشيطان تكذيب بالحق وايعاد بالشر
ويسمّى وسواسا ويعبّر بميزان الشرع فما
فيه قربة فهو من الاوّلين وما فيه كراهة
او مخالفة شرعا فهو من الآخرين ويشتبه
فى المناجات[ع] فما هو اقرب الى مخالفة المباحات ج
النفس فهو من الاولين وما هو اقرب الى
(الهوى وموافقة النفس[ع]) فهو من الآخرين مخالفة الحق ج
والصّادق الصافي القلب الحاضر مع الحق
سهل عليه الفرق بينهما بتيسير الله
وتوفيقه *

(٤٨٩) الخاتم * هو الذي قطع المقامات باسرها وبلغ نهاية الكمال وبهذا المعنى يتعدّد ويتكثر *

(٤٩٠) خاتم النبوة * هو الذى ختم الله به[ع] فيج
النبوة ولا يكون الا واحدا وهو نبينا محمد صلى الله عليه وسلم وكذا *

(٤٩١) خاتم الولاية * وهو الذي يبلغ به صلاح

الكثرة من حكم الوحدة *
* ولم يوجد فيها ما اوّله ثاء * آثار ج

* باب الخاء *

(٩٨٨) الخاطر * ما يرد على القلب من
الخطاب او الوارد الذي لا تعهد للعبد فيه و ج تعمل ح
وما كان خطاباً فهو على اربعة اقسام
ربانى وهو اول الخواطر ويسميه السهل سهل ج
السببَ الاول ونَقرُ الخاطر ولا يخطئ ابدا دمو ج
ويعرف بالقوة والتسلط وعدم الاندفاع وقل ج
بالدفع * وملكِى وهو الباعث على مندوب
او مفروض وفى الجملة على كل ما فيه فع
صلاح ويسمى الهاما * ونفسانى وهو ما فيه فج
حظ النفس ويسمى هاجسا * وشيطانى وهو
ما يدعو الى مخالفة الحق قال الله تعالى
الشيطان يعدكم الفقر ويأمركم بالفحشاء
وقال النبي صلى الله عليه وسلم لمّة
(الملك تصديق بالحق و وعد بالخير ولمّة فع

(٤٨٦) التصوّف * هو التخلق بالاخلاق الآلهية

(٤٨٧) التّلوين * هو الاحتجاب من
فع شئ ج احكام او[ج] حال او مقام سَني[ع] بآثار حال
او مقام دني وعدمه على التعاقب وآخرة
التلوين في مقام تجلى الجمع بالتجليات
الاسمائية في حال البقاء بعد الفناء وانما
قال الشيخ محيى الدين قدس الله روحه
انه عندنا اكمل المقامات وعند الاكثرين
فع مقام[ج] ناقص لانه اراد بالتلوين الفرق بعد
الجمع اذا لم يكن كثرة الفرق حاجبته
عن وحدة الجمع وهو مقام احدية الفرق
ج في[ع] الجمع وانكشاف حقيقة معنى
قوله تعالى كل يوم هو في شان ولا شك
انه اعلى المقامات وعند هذه الطآئفة ذلك
نهاية التمكين * واما التلوين الذي هو
آخر التلوينات فهو عند مبادي الفرق بعد
ينحجب[ج] الموحد[ج] الجمع حيث يتحجب[ع] الوجد[ع] بظهور آثار

اعيان الممكنات الثابتة التى هى شؤن
الذات لذاته تعالى وهو التعين الاول
بصفته[ج] العالمية[ع] والقابلية[ع] لان الاعيان — بصفه ج العالية ج
معلوماته الاول والذاتية[ع] القابلية[ع] للتجلى — فج القابلة ج
الشهودى وللحق[ع] بهذا التجلى تنزل من — الحق ج
الحضرة الاحدية الى الحضرة الواحدية
بالنسبة[ع] الاسمائية * — بالنسب ج

(٤٨٤) التجلى الشهودى * هو ظهور الوجود
المسمى باسم النور وهو ظهور الحق بصور
اسمائه فى الاكوان التى هي صورها
وذلك الظهور هو نفَس الرحمن الذي
يوجد به الكل *

(٤٨٥) التحقيق[ع] * شهود الحق في صور — التحقق ج
اسمائه التى هي[ع] الاكوان والاعيان[ج] — فع
فلا يحتجب[ج] المحقق[ع] بالحق من الخلق — يحجب ع المتحقق ج
ولا بالخلق عن الحق *

(٤٨٢) التجلى الاول * هو التجلى الذاتى
وهو تجلى الذات وحدها لذاتها وهي
الحضرة الاحدية التى لا نعت فيها ولا رسم اسم ج
اذ الذات التى هي الوجود (الحق
المحض وحدته عينه لان ما سوى الوجود) فج
من حيث هو وجود ليس الا العدم لعدم ج
المطلق وهو اللاشيء المحض فلا يحتاج في لاشئ محض ج
احديته الى وحدة وتعين يمتاز به عن
شيء اولا اذلا شيء غيره عن غيره فوحدته كل شئ ج فج فج فج
عين ذاته وهذه الوحدة منشأ الاحدية
والواحدية لانها عين الذات من حيث
هي اعنى لا بشرط شيء اى المطلق الذي يشرط ج
يشمل كونه بشرط ان لا يكون شيء معه فع
وهو الاحدية وكونه بشرط ان يكون معه شيء
وهو الواحدية والحقائق فى الذات الاحدية
كالشجرة فى النواة وهي غيب الغيوب *

(٤٨٣) التجلى الثانى * هو الذي يظهر به

وثمارها الى النواة وهى التى تظهر فى الحضرة الواحدية وينفصل^ع بالعلم^ع *

تفصيل ج — فى العلم ج

(٤٧٨) الشيخ * هو الانسان الكامل في علوم الشريعة والطريقة والحقيقة البالغ الى^ع حدّ التكميل فيها لعلمه بآفات النفوس وامراضها وادوائها ومعرفته بدوائها وقدرته على شفائها والقيام بهداها ان استعدّت و^ج وفّقت لاهتدائها *

فى ج

فع

* باب التاء *

(٤٧٩) التاء * يكنى بالتاء عن الذّات باعتبار التعينات^ع والتعددات^ع *

التعنيات ج

التقيدات ج

(٤٨٠) التانيس * هو التجلي في المظاهر الحسية تانيسا للمريد المبتدي بالتزكية والتصفية ويسمى التجلي الفعلى لظهوره في صور الاسباب *

(٤٨١) التجلّى * ما يظهر للقلوب من انوار الغيوب *

الكثرة في الذات الاحدية *

(٤٧٢) شهود المجمل في المفصّل * رؤية الاحد[ع] الاحدية ج
في الكثرة *

(٤٧٣) شواهد الحق * هي حقايق الاكوان
فانها تشهد بالمكون *

(٤٧٤) شواهد التوحيد * تعيّنات الاشياء
فان كل شيء له احدية يتعين[ع] خاص يمتاز بتعين ج
بها عن كل ما عداه كما قيل ففى كل
شيء له آية تدل على انه واحد *

(٤٧٥) شواهد الاسماء[ع] * اختلاف الاكوان الاشياء ج
بالاحوال والاوصاف والافعال[ج] كالمرزوق يشهد[ج] فع فع
على الرازق[ع] والحيّ على المحيي والميت الرزق ج
على المميت وامثالها *

(٤٧٦) الشؤن[ع] * الافعال * الشيون ج

(٤٧٧) الشؤن الذاتية * اعتبار نقوش
الاعيان والحقائق في الذات الاحدية
كالشجرة واغصانها واوراقها وازهارها

الترقي من[ع] الحضرة الواحدية الى الحضرة　　من ج
الاحدية ويقابله صدع الشعب وهو النزول
من الاحدية الى الواحدية حال البقاء
بعد الفناء للدعوة والتكميل *

(۴٦٨) (الشطح * لغة الحركة ويقال للطاحونة
الشطاحة لكثرة تحرك الرحى ويقال
شطح الماء فى النهر اذا فاض من حافتيه
لكثرة الماء وضيق النهر وعرفا حركة
اسرار الواجدين اذا قوي وجدهم بحيث
يفيض من اناء استعدادهم[ج]) *　　فع

(۴٦٩) الشفع * هو الخلق[ع] وانما اقسم　　الحق ج
بالشفع والوتر لان الاسماء الآلهية انما
يتحقق بالخلق فما لم ينضم شفعية الحضرة
الواحدية الى وترية الحضرة الاحدية لم
تظهر الاسماء الآلهية *

(۴٧٠) الشهود * رؤية الحق بالحق *

(۴٧١) شهود المفصل فى المجمل * رؤية

للكليات والجزئيات القلب ولا يفرق الحكماء بين القلب والروح الاول ويسمونها النفسَ الناطقة *

(٦٦٤) الروح الاعظم والاقدم والاول والاخر * هو العقل الاول *

(٦٦٥) روح الالقاء * هو الملقى الى القلبِ ع القلوب ج
علمَ الغيوب وهو جبرئيل عليه السلام وقد يطلق على القرآن وهو المشار اليه في قوله تعالى ذو العرش يلقى الروح من امره على من يشاء من عباده *

* باب الشين *

(٦٦٦) الشاهد * ما يحضر القلب من اثر المشاهدة وهو الذى يشهد له بصحة كونه محتظِيا من مشاهدة مشهودة إما بعلم لدني لم يكن له فكان او وجد او حال
او تجلٍ ع او شهود * تجلى ج

(٦٦٧) شعب الصدع * هو جمع الفرق

(٤٦١) الرّعونة * الوقوف مع حظوظ النفس
ومقتضى طباعها *

(٤٦٢) الرقيقة * هي اللطيفة (الروحانية وقد
تطلق على الواسطة اللطيفةع) الرابطة بينع فج ماضج
الشيئين كالمدادع الواصل من الحق الى كالمد ج
العبد ويقال لها رقيقة (النزول كالوسيلة
التى يتقرب بها العبد الى الحق من
العلوم والاعمال واخلاق السنية والمقامات
الرفيعة ويقال لها رقيقةج) العروجع ورقيقة الخروج ج فع
الارتقاءع وقد تطلق الرقائق على علوم الارتفاع ج
الطريقة والسلوك وكل ما يلطّف به سرّ العبد
ونزولع كثافات النفس * يزول ج

(٤٦٣) الروح * في اصطلاح القوم هي اللطيفة
الانسانيه المجرّدة وفي اصطلاح الاطبّاء هو
البخار اللطيف المتولد فى القلب القابل
لقوة الحيوة والحس والحركة ويسمى هذا في
اصطلاحهم النفس فالمتوسطع بينهما المدرك والمتوسط ج

بغير ج الارض لغير الحق منقول من الردي
الذي هو الهلاك قال الله تعالى الكبرياء
واحد ج ردائي والعظمة ازاري فمن نازعني واحدا
ادخلته النار ج منهما قصمته *

(٤٥٩) الرسم * هو الخلق وصفاته لان
الرسوم هي الآثار وكل ما سوى الله آثاره
الناشية من افعاله واياه عني من قال
كما ج الرسم نعت يجري في الابد بما جرى في
الخلقة ج الازل لان الخليقة وصفاتها كلها بقدر
الله تعالى *

(٤٦٠) رسوم العلوم ورقوم العلوم * هي
مشاعر الانسان لانها رسوم الاسماء الالهية
كالعليم والسميع والبصير ظهرت على
صور ج المرضاة ج ستور الهياكل البدنية المرخاة على باب دار
لمن ع القرار بين الحق والخلق فمن عرف نفسه
وصفاتها كلها بانها آثار الحق وصفاته ورسوم
صفاتها ع اسمائه وصورها فقد عرف الحق *

(٤٥٤) الرحيم * اسم له باعتبار فيضان
الكمالات المعنوية على اهل الايمان
كالمعرفة والتوحيد *

(٤٥٥) الرحمة الامتنانية * هي الرحمانية الرحمة ج
المقتضية للنعم السابقة على العمل وهي المفيضة ج
التي وسعت كل شيء *

(٤٥٦) الرحمة الوجوبية * هي الرحيمية الموعودة الرحمة ج
للمتقين والمحسنين في قوله تعالى (فساكتبها
للذين يتقون وفي قوله تعالى) ان رحمة فج
الله قريب من المحسنين وهي داخلة فى
الامتنانية لان الوعد بها على العامل العمل ج
محض المنة *

(٢٥٧) الرداء * بسكر الراء هو ظهور صفات الردى ج
الحق على العبد *

(٤٥٨) الردى * بفتح الراء هو اظهار العبد
صفات الحق بالباطل كما قال تعالى
ساصرف عن اياتي الذين يتكبرون في

والواجب واما ان يتوقف على تعقل الغير فع
دون وجوده كالعالم والقادر وتسمى هذه
اسماء الصفات واما ان يتوقف على وجود
الغير كالخالق والرازق وتسمى هذا اسماء فع
الافعال لانها مصادر الافعال *

(۴۵۲) الرتق * اجمار المادّة الوحدانية المسماة اجمال ج
بالعنصر الاعظم المطلق المرتوق قبل خلق
السموات والارض المفتوق بعد تعينهما
بالخلق وقد يطلق على نسب الحضرة
الواحدية باعتبار لا ظهورها وعلى كل بطون لها ج
وغيبة كالحقائق المكنونة فى الذات الاحدية
قبل تفاصيلها فى الحضرة الواحدية مثل
الشجرة فى النواة *

(۴۵۳) الرحمن * اسم للحق باعتبار الجمعية
الاسمائية التى فى الحضرة الآلهية الفائض
منها الوجود وما يتبعه من الكمالات على
جميع الممكنات *

(٤٥٠) رب الارباب * هو الحق باعتبار
الاسم الاعظم والتعين الاول الذى هو
منشا جميع الاسماء وغاية الغايات اليه يتوجه
الرغبات كلها وهو الحاوي لجميع المطالب
النسبية واليه الاشارة بقوله وانّ الى ربّك فع
المنتهى لانه عليه الصلوٰة والسلام مظهر
التعين الاول فالربوبية المختصة به هي هذه فج
الربوبية العظمى *

(٤٥١) رتب الاسماء ثلثة * ذاتية ووصفية رب ج
وفعلية * لان الاسم انما يطلق على
الذات باعتبار نسبة وتعين وذلك الاعتبار
امّا امر عدمي نسبيْ محض كالغني والاول
والآخر اوغير نسبيّ كالقدوس والسلام ويسمى
هذا القسم اسماء الذات او معنى وجودي
تعتبره العقل من غير ان يكون زايدا على
الذات خارج العقل فانه محال وهو امّا
ان لا يتوقف على تعقل الغير كالحي

القلب وبين عالم القدس باستيلاء الهيآت الظلمانية عليه و رسوخ الظلمات الجسمانية فيه بحيث تحجب من انوار الربوبية بالكلية *

انوار ح

(۴۴۹) الرب * اسم للحق عزّ[ع] اسمه[ع] باعتبار نسب الذات الى الموجودات العينية ارواحا كانت او اجسادا فانّ نسب الذات الى الاعيان الثابتة هي منشاء الاسماء الآلهية كالقادر والمريد ونسبها الى الاكوان الخارجية هي منشاء الاسماء الربوبيّة كالرزّاق والحفيظ فالرب اسم خاصّ يقتضى وجوب المربوب وتحقّقه والآله يقتضى ثبوت المألوه وتعيّنه وكل ما ظهر من الاكوان فهو صورة اسم ربّاني يربّه الحق به[ع] ياخذ و به يفعل ما[ع] يفعل واليه يرجع فيما يحتاج اليه وهو المعطي اياه ما يطلبه منه *

تعالى ج

ج منه

ج بالفعل

تعيشون تموتون وكما تموتون تبعثون وهي القيامة الصغرى المشار اليها فى قوله صم من مات فقد قامت قيامته و ثانيها الانبعاث بعد الموت الارادي الى الحيوة القلبية الابدية فى عالم القدس كما قيل من مات بالارادة يحيى بالطبيعة وهي القيامة الوسطى المشار اليها في قوله تع افمن كان ميتا فاحييناه فجعلنا له نورا يمشى به في الناس الاية وثالثها الانبعاث بعد الفناء فى الله فى الحيوة الحقيقية عند البقاء بالحق وهي القيامة الكبرى المشار اليها بقوله تعالى اذا جاءت الطامة الكبرىع) فع

* باب الراء *

(٢٢٧) الرامى * هو المتحقق بمعرفة العلوم السياسية المتمكن من تدبير النظام الموجب لصلاح العالم *

(٢٢٨) الران * هو الحجاب الحائل بين

قوله تعالى مثل نوره كمشكوة فيها
مصباح (المصباح في زجاجة الزجاجة كانها
كوكب دري توقد من شجرة مباركة
زيتونة لا شرقية ولا غربية) والشجرة هي الآية ج
النفس والمشكوة هي البدن وهو الوسط فع المتوسط ج
في الوجود ومراتب التنزلات بمثابة اللوح
المحفوظ في العالم فج

(۴۴۵) **القوامع** * كل ما يقمع الانسان من مقتضيات الطبع والنفس والهوى ويردعه عنها وهي الأمداد الاسمائية والتاييدات الآلهية لاهل العناية في السير الى الله والتوجه نحوه•

(۴۴٦) (**القيامة** * الانبعاث بعد الموت الى الحيوة الابدية. وذلك على ثلثة اقسام اولها الانبعاث بعد الموت الطبيعي الى حيوة في احدي البرازخ العلوية او السفلية بحسب حال الميت في الحيوة الدنيوية لقوله عم كما

(٤٤٢) القطب * هو الواحد الذى هو موضع نظر الله تعالى من العالم في كل زمان و هو على قلب اسرافيل عليه السلام

(٤٤٣) القطبية الكبرى * هيَ مرتبة قطب الاقطاب و هو باطن نبوّة محمّد عليه الصلوة والسلام فلا يكون الالورثته لاختصاصه عليه الصلوة والسلام بالاكملية فلا يكون خاتم الولاية وقطب الاقطاب الا على باطن خاتم النبوّة مو ع

(٤٤٤) القلب * جوهر نوراني مجرّد يتوسط بين الروح والنفس. و هو الذي يتحقق به الانسانية ويسمّيه الحكيم النفس الناطقة والروحُ باطنُه والنفس الحيوانية مركبه وظاهره المتوسطة بينه و بين الجسد كما مثّل القلبُ في القرآن بالزجاجة مثله ع نع والكواكب الدري والروح بالمصباح في

(٤٣٩) قدم الصدق * هى السابقة الجميلة والموهبة الجزيلة التى حكم بها الحق تعالى لعبادة الصالحين المخلصين من قوله تعالى وبشّر الذين آمنوا انّ لهم قدم صدق عند ربهم والصدق هو الخيار من كل شيء

(٤٤٠) القرب * عبارة عن الوفاء بما سبق فى الاوّل ع من العهد الذى بين الحق ج الازل
والعبد فى قوله تعالى الست بربكم قالوا بلى وقد يخص بمقام قاب قوسين

(٤٤١) القشر * كل علم ظاهر يصون العلم الباطن الذى هو لبّه عن الفساد كالشريعة للطريقة والطريقة للحقيقة فان من ج لم يصن فع
حاله وطريقته بالشريعة فسد حاله وآلت طريقته هَوَسًا و هوى و وسوسة ومن لم يتوسّل بالطريقة الى الحقيقة ولم يحفظها بها فسدت حقيقته و آلت الى الزندقة والالحاد

والهجران و امثال ذلك وقد مرّ ذكره في ما — الحرمان ج
يقابله من البسط والقبض اكثر ما يقع عقيب — نع
البسط لسوء ادب يصدر من السالك في حال — بسوء ج
البسط والفرق بينهما و بين الخوف والرجاء
انّ تعلّق الخوف والرجاء بالمكروه والمرغوب
المتوقّع في مقام النفس والقبض والبسط انما
يتعلقان بالوقت الحاضر لا تعلّق لهما
بالاجل — بالاجال ج

(۴۳۸) القَدَم * هي السابقة التى حكم الحقّ
بها للعبد ازلا ويخص بما يكمل ويتم به — قد ج
الاستعداد من الموهبة الاخيرة بالنسبة الى — الآخرة ج
العبد لقوله عليه السلام لا يزال جهنم تقول — كقوله ج
هل من مزيد حتى يضع الجبّار فيها قدمه — فيه ج
فتقول قطني قطني و انما يكنى عنها — قط بط ج
بالقدم لان القدم آخر شيء من الصورة
وهي آخر ما يقرّب به الحق الى العبد — نع
من اسمه الذي اذا اتّصل به وتحقق كمل — فبه وضمه

الامر الآلهي المسمى دايرة الوجود كالابداء
والاعادة والنزول والعروج والفاعلية والقابلية
وهو الاتحاد بالحق مع بقاء التميّز والاثنينية
المعبّر عنه بالاتصال ولا اعلى من هذا
المقام الا مقام او ادنى و هو احدية عين مقام صح
الجمع الذاتية المعبّر عنه بقوله تعالى او ادنى
لارتفاع التمييز والاثنينية الاعتبارية هناك
بالفناء المحض والطمس الكلى للرسوم كلها

(٢٣٥) القيام لله * هو الاستيقاظ من نوم
الغفلة والنهوض عن سنة الفترة عند الاخذ
فى السير الى الله

(٢٣٦) القيام بالله * هو الاستقامة عند البقاء
بعد الفناء والعبور على المنازل كلها والسير
من الله فى الله بالانخلاع عن الرسوم بالله فى الله ع
بالكلية

(٢٣٧) القبض * هو اخذ الوقت القلب مع
بوارد يشير الى ما يوحشه من الصد

معنى ص فقال جبل بمكة كان عليه عرش الرحمن

(٤٢٩) صورة الاله * هو الانسان الكامل الآلهية ج
لتحققه بحقائق الاسماء الآلهية

(٤٣٠) صوامع الذكر * هي الاحوال الالهية فج
والمواطن المعنوية التي تصون الذاكر عن
التفرق عن مذكوره وتجمع همه عليه بالكلية همته ج فج

(٤٣١) صون الارادة * هو انقطاع النفس عن صورة ج مج
رؤية وقوع شيء بارادة غير الله و شهود وقوع
جميع الاشياء بارادة الحق تعالى

* باب القاف *

(٤٣٢) القابلية الاولى * هي اصل الاصول وهو التعين الاول

(٤٣٣) قابلية الظهور * هي المحبة الاولى المشار اليها بقوله احببت ان اعرف

(٤٣٤) قاب قوسين * هو مقام القرب الاسمائي باعتبار التقابل بين الاسماء في

اشبته حاله فاذا بلغ الكشف به مقام
الجمع سمي صدق النور ج اذ لا استتار بعده — النور ع
ولا اختفاء *

(٤٢٥) الصداء * ما ارتكب على وجه القلب
من ظلمة هيئآت النفس وصور الاكوان ع — الامكان ج
فحجبه من قبول الحقائق و تجليات
الانوار ما لم تبلغ غاية الرسوخ فاذا ع بلغ في — واذا ج
الرسوخ حد الحرمان ع و الحجاب الكل ع — الحرمان ج الكلى ج
سمي رينا ورانا كما ذكر *

(٤٢٦) الصعق * هو الفناء في الحق بالتجلي
الذاتي *

(٤٢٧) الصفوة * هم المتحققون بالصفاء من
كدر الغيرية *

(٤٢٨) صورة الحق * هو محمد صلى الله عليه
وسلم لتحققه بالحقيقة الاحدية و الواحدية
و يعبر عنه ايضا بصاد ج ع كما لوح اليه ابن — فع بالصاد ج
عباس رضى الله عنهما حين سئل عن

جه شئ الوجدانات والمواهب

عن نجيب*

صيغة مبالغة في الصدق وهـ

في تصديق كل ما جاء به رسول

صلى الله عليه وسلم عملا وقولا وعقدا

ـه عنى ... صلى الله

ـدق بقلبه وقوله ابطن النبي

شدة مناسبته له وبهذا ام ... السجاد

عليه وسلم ... الله تعالى مرتبة بينهما في

كتاب الله تعالى ... الله عليهم

قوله تعالى اولئك الذين انعم ... الشهداء

من النبيين والصديقين و...

والصالحين وقال صلى الله عليه وسلم انا

وابو بكر كفرسي رهان فلو سبقني

لآمنت به ولكن سبقته فامن بي*

(٤٣٣) صدق النور* هو الكشف الذي لا

استتار بعده شبه بالبرق الذي امطر فسمي

صادقا اذ الذي لم يمطر سمي كاذبا فان

الانسان اذا تعاقب عليه التجلي والاستتار

ج

فج

ج٢

ايمان ج

امتار ج

السالك عاقب ج

الامتار ج

صلى الله عليه وسلم به، روى جابر رضي الله
عنه انه ما سُئل عنه عليه السلام شئ قط
قال لا ومن استشفع به الى الله لم يرد
سؤاله كما اشار اليه امير المؤمنين علي
رضي الله عنه اذا كانت لك الى الله
سبحانه حاجة فابدأ بمسألة الصلوة على
النبي صلى الله عليه وسلم ثم اسأل
حاجتك فان الله اكرم من ان يسأل
حاجتين فيقضي احدهما ويمنع الاخرى
والمتحقق بوراثته فى جوده عليه الصلوة والسلام
هو الاشعث من الاخفياء. الذي قال فيه
عليه السلام رب اشعث مدفوع بالابواب
لو اقسم على الله لابرّه وانما سمّي صبيح
الوجه لقوله صلى الله عليه وسلم اطلبوا
الحوائج عند صباح الوجوه *

(٢٢٣) الصّبا * هي النفحات الرحمانية الآتية

نع شنا ع
استنفع ج
المسئلة ح

من جهة شرق ع الروحانيات والدواعي   مشرق ج
الباعثة على الخير *

(٤٢٣) الصدّيق * مبالغة ع في الصدق وهو   المتبالغ ج
الذي كمل في تصديق كل ما جاء به رسول
الله صلى الله عليه وسلم علماً وقولا وفعلا
بصفاء باطنه وقربه لباطن النبي صلى الله
عليه وسلم لشدّة ج مناسبته له ج ولهذا لم يتخلل   فع
في كتاب الله تعالى مرتبة بينهما في
قوله تعالى اولئك الذين انعم الله عليهم
من النبيين والصديقين والشهداء
والصالحين وقال صلى الله عليه وسلم ع انا   كنت ضج
وابو بكر كفرسي رهان ع فلو سبقني   رمان ج
لآمنت به ولكن سبقته فآمن بي *

(٤٢٤) صدق النور * هو الكشف الذي لا
استتار ع بعده شبّه بالبرق الذي امطرفسمّي   استتار ج
صادقا اذ الذي لم يمطر سمّي كاذبا فان
الانسان ع اذا تعاقب ع عليه التجلى والاستتار ع   السالك ج عاقب ج
الاستتار ج

صلى الله عليه وسلم به، روى جابر رضي الله
نع شنا ع — عنه انه ما سُئِل عنه، عليه السلام شئ قط
استنفع ج . — قال لا ومن استشفع به الى الله لم يرد
سؤاله كما اشار اليه امير المؤمنين علي
رضي الله عنه، اذا كانت لك الى الله
المسئلة ح — سبحانه حاجةٌ فابدأ بمسألة الصلوة على
النبي صلى الله عليه وسلم ثم اسأل
حاجتك فان الله اكرم من ان يسأل
حاجتين فيقضي احدهما ويمنع الاخرى
والمتحقق بوراثته في جوده عليه الصلوة والسلام
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عليه السلام رب اشعَث مدفوع بالابواب
لو اقسم على الله لابرّه و انما سمّي صبيح
الوجه لقوله صلى الله عليه وسلم اطلبوا
الحوائج عند صباح الوجوه ٭

(۲۲۲) الصّبا ٭ هي النفحات الرحمانية الآتية

المطّلع على حقائق الاشياء الخارجُ عن
حكم الزمان وتصرّفات ماضيه و مستقبله
الى الآن الدائم فهو ظرف احواله[ع] و صفاته لاحواله ج
و افعاله فلذلك يتصرف فى الزمان بالطيّ
و النشر و فى المكان بالبسط و القبض
لانه المتحقق بالحقائق والطبائع والحقائق
فى القليل والكثير والطويل والقصير و
العظيم والصغير سواء ان الوحدة و الكثرة
والمقادير كلها عوارض و[ع]كما يتصرف فى فكما ج
الوهم فيها كذلك[ع] فى العقل فصدّق و فكذلك ج
افهم[ح] تصرفه فيها فى الشهود و الكشف فهم ج
الصّريح فان المتحقق بالحق المتصرف
بالحقائق يفعل ما يفعل في طور وراء طور[ع] اطوار ج
الحسّ و الوهم والعقل و يتسلط على
العوارض بالتغيير و التبديل *

(۴۲۱) مبيح الوجه * هو المتحقق بحقيقة
الاسم الجواد و مظهريته و لتحقق رسول الله

الخلافة الآلهية ابعدَ و امّا الشرف فهو عبارة من ارتفاع الوسائط بين الشيء و موجِده او قلّتها فكلما كانت الوسائط بين الحق والخلق اقلّ و احكام الوجوب على احكام الامكان اغلب فيه[ع] كان الشيء اشرف فج وكلما كانت الوسائط بينه و بين الحق تعالى اكثر كان الشيء اخسّ فعلى هذا يكون العقل الاوّل والملائكة المقرّبون من الانسان الكامل اشرف وذلك الانسان منهم اكمل *

(۴۱۸) التَطور * هو تمييز الحق عن الخلق بالتعين و توابعه *

(۴۱۹) الفهوانية * خطاب الحق بطريق المكافحة في عالم المثال[ع] * فج

* باب الصاد *

(۴۲۰) صاحب الزمان وصاحب الوقت والحال * هو المتحقق بجمعيّة البرزخية الاولى

بروز الواحد الحق بصورها *

(٤١٥) فرق الوصف * ظهور الذات الاحدية
باوصافها فى الحضرة الواحدية *

(٤١٦) الفرق بين المتخلق والمتحقق * انّ المتخلق
هو الذى يكتسب فضائل الاخلاق والاوصاف
الحميدة تكلفا وتعمّلا ويجتنب الرذائل والذمائم
فله من الاسماء الالهية آثارها والمتحقق
بها ع هو الذى جعله الله مظهراً لاسمائه واوصافه ع — لها ج صفاته ج
وتجلّى فيه بها فمحا ع رسوم اخلاقه واوصافه * — فمحي ج

(٤١٧) الفرق بين الكمال والشرف والنقص
والخسّة * هو ان الكمال عبارة عن حصول
الجمعية الالهيّة والحقائق الكونية فى
الانسان وكلّ ع من كان حظه من الاسماء — فلكل ج
الالهية والحقائق الكونية اوفر وظهوره ع — ظهورها ج
بها اتمّ والجمعية الالهيه بجميع صفاته
واسمائه فيه اكثر كان اكمل وكل من ع — ما ج
كان حظه منها اقل كان انقص وعن مرتبة

هو المشار اليه بقوله تعالى اذا جاء نصر ‎ ‎ ورايت الناس
الله والفتح[ع] ❊ ‎ ‎ لاية ضج

(٤١٠) الفترة ❊ خمود حرارة الطلب اللازمة
للبداية[ع] ❊ ‎ ‎ للمبتدى ج

(٤١١) الفرق الاول ❊ هو الاحتجاب بالخلق
عن الحق وبقاء الرسوم الخلقية[ع] بحالها ❊ ‎ ‎ كما ضج

(٤١٢) الفرق الثانى ❊ هو شهود قيام الخلق
بالحق و رؤية الوحدة فى الكثرة والكثرة
فى الوحدة من غير احتجاب صاحبه
باحدهما عن الآخر ❊

(٤١٣) الفرقان ❊ هو العلم التفصيلي الفارق
بين الحق والباطل والقرآن هو العلم
اللدني الاجمالي الجامع[ع] للحقائق كلها ❊ ‎ ‎ فج

(٤١٤) فرق الجمع ❊ هو تكثر الواحد بظهوره
فى المراتب التي هي ظهور شؤون الذات
الاحدية وتلك الشؤون فى الحقيقة
اعتبارات محضة لا تحقق لها الا عند

(۴۰۷) الفتح القريب * هو ما انفتح على
العبد من مقام القلب وظهور صفاته و
كمالاته عند قطع منازل النفس وهو
المشار اليه بقوله تعالى نصر من الله وفتح
قريب *

(۴۰۸) الفتح المبين * هو ما انفتح على العبد
من مقام الولاية و تجليات انوار الاسماء
الاٰلهية المُغْنِيةع لصفاتع القلب وكمالاته — العنية بصفات ج
المشار اليه بقوله تعالى انّا فتحنا لك فتحا
مبينا ليغفر لك الله ما تقدّم من ذنبك
وما تاخّر يعنى من الصفات النفسية و
القلبية *

(۴۰۹) الفتح المطلق * هو اعلى الفتوحات و
اكملها و هو ما انفتح على العبد من
تجلى الذات الاحديةع والإستغراق في — الاٰلهية ضج
عين الجمع بفناء الرسوم الخلقية كلها و

الذي من تحقق به شرب[ج] من ماء عين فم
الحيوة الذى من شربه لا يموت ابدا لكونه
حيّا بحيوة الحق وكل حيّ في العالم يحيي
بحيوة هذا الا نسان لكونه[ح] حيوته حيوة الحق ✱ لكون ج

(۴٠۴) العيد ✱ ما يعود على القلب من
التجلي او وقت التجلي كيف كان ✱

✱ باب الفاء ✱

(۴٠۵) الفتق ✱ ما يقابل الرتق من تفصيل
المادّة المطلقة بصورها النوعية او[ع] ظهور و ج
كل ما بطن في الحضرة الواحدية من
النسب الاسمائية و بروز[ع] كل ما كمن بزوز ع
في الذات الاحدية من الشؤون الذاتيه
كالحقايق الكونية بعد تعينها في الخارج ✱

(۴٠٦) الفتوح ✱ كل ما يفتح على العبد
من الله تعالى بعد ما كان مغلقا عليه من
النعم الظاهرة و الباطنة كالارزاق والعبادة
والعلوم والمعارف والمكاشفات و غير ذلك ✱

النازلة من الحضرة الاحدية لان الذات
القدسية[ج] تتنزل[ع] بتعيناتها فيها و تتصف
بلباس[ع] الاسماء[ج] و بالصفات الروحانية و
المثالية الى الحسية فيلتبس بها *

الانسيه ج تنزل

فع

(۴۰۰) العين الثابت * هي حقيقة الشئ[ج] في
الحضرة العلمية ليست بموجودة بل معدومة
ثابتة في علم الله والمرتبة الثانية من
الوجود الحقي[ع] *

فع

الخفي ج

(۴۰۱) عين الشئ * هو الحق تعالى *

(۴۰۲) عين الله وعين العالم * هو الانسان
الكامل المتحقق بحقيقة البرزخية الكبرى
لان الله ينظر بنظره الى العالم فيرحمه[ع]
بالوجود كما قالوا[ع] لولاك لما خلقت
الافلاك و[ع] الانسان المتحقق بالاسم البصير
لان كل ما يبصر في العالم من الاشياء
فانه يبصر بهذا الاسم *

فرحمه ج

قال الله ج

او ج

(۴۰۳) عين الحيوة * هو باطن الاسم الحي

بالخلق[ع] العالم الجسماني فيكون العماء الحق ج خلق ظ
الحضرة الآلهية المسماة بالبرزخ الجامع و
تقويم[أ] انه سئل عن مكان الرب فان الحضرة يقوى ج
الآلهية منشأ الربوبية *

(٣٩٦) العمد المعنوية * هي التي يستمسك
بها السموات المشار اليها بقوله رفع
السموات بغير عمد ترو نها فانه تلويح الى
عمد لا ترونها وهي روح العالم و قلبه و
نفسه وهي حقيقه الا نسان الكامل الذي
لا يعرفه الا الله كما قال تعالى اوليائى
تحت قبابى لا يعر فهم غيري *

(٣٩٧) العنقاء * كناية من الهيولى لا نها
لا ترى كالعنقاء ولا يوجد الا مع الصورة
فهي معقولة و تسمى الهيولي المطلقة
المشتركة بين الاجسام كلها العنصر[ع] الاعظم[ع] فج

(٣٩٨) (العنصر الاعظم * هو العنقاء[ج]) * فع

(٣٩٩) عوالم الابس * هي جميع المراتب

الخليقية[ع] ولا يساعده الحديث النبوي　الخلقية ج
لانه سئل عليه السلام اين كان ربنا قبل
ان يَخلق الخلق فقال فى عماء[ع] وهذه　غماء ج
الحضرة تتعين بالتعين الاول لانها
محلّ الكثرة فظهور[ع] الحقايق و النسب　وظهور ج
الاسمائية و كل ما يتعين فهو مخلوق
فهي العقل الاول قال عليه السلام اوّل
ما خلق الله العقل فاذاً لم يكن فيه[ع] قبل　فج
ان يخلق الخلق الاول بل بعده والدليل
على ذلك ان القائل بهذا القول يسمّى
هذه الحضرةَ حضرة الامكان و حضرة
الجمع بين حضرة[ع] الوجوب و الامكان　احكام ج
و الحقيقة الانسانية (وكل ذلك من قبيل
المخلوقات و يعترف[ع]) بان الحق في هذه　فج
الحضرة متجلى بصفات الخلق و كل
ذلك مقتضى[ع] ان ذلك ليس قبل ان　يقتضي ج
يخلق الخلق اللهم الا ان يكون مراد السائل

و ذلك انهم يعبّرون من النفس الناطقة
بالورقاء و العقل الاول يختطفها من العالم
السفلى و الحضيض الجسماني الى
العالم العلوي و اوج الفضاء القدسى
كالعقاب وقد تختطفها الطبيعة و تصطادها[ع] — تصطارها ج
و تهوى بها الى الحضيض السفلي كثيرا
فلهذا يطلق العقاب عليهما و الفرق
بينهما فى الاستعمال بالقرائن *

(٣٩٤) العلّة * عبارة عن بقاء حظ العبد في
علم او[ع] حال[ع] او مقام او بقاء رسم او صفة * — وحال ج

(٣٩٥) العماء * الحضرة الاحدية عندنا لانه
لا يعرفها احد غيره فهو فى حجاب الجلال
وقيل هى الحضرة الواحدية التى هي
منشأ الاسماء و الصفات لان العماء
هو الغيم الرقيق و الغيم هو الحائل بين
السماء والارض وهذه الحضرة هي الحائلة
بين سماء[ع] الاحدية و بين ارض الكثرة — العماء ج

الله به من البليات وما يعتريه من
الازيات *

(٢٩٢) العبرة * ما يعبر به من ظواهر احوال
الناس فى الخير و الشر وما جرى عليهم
في الدنيا وما انتقلوا عليه منها الى الآخرة
ودار الجزاء الى ما يؤولع اليه حال المعتبر   يؤل ج
والى بواطن الامور وخفياتها حتى
تبينع له عواقب الامور و معرفة الخفايا   يتبين ج
وما يجب عليه القيام بهع و العمل لهع قال   نح به ج
النبي صلى الله عليه وسلم امرتُ ان
يكون نطقى ذكرا وصمتىع فكرا و   صمتى ج
نظري عبرة و يدخل فيها العبور من رؤية
الحكمة فى ظواهر الخليقةع الى رؤية   الخلقة ج
الحكيم ومن ظاهر الوجود الى باطنه حتى
يرى الحق و صفاته فى كل شيء *

(٢٩٣) العقاب * يعبرع عندهم من العقل   به ج
الاول تارة و من الطبيعة الكلية اخرى

ج دينه ج عليّ ديته فانا ديته *

(٣٨٩) عبد الوارث * هو مظهر هذا الاسم و
هو من لوازم عبد الباقي لانه اذا كان باقيا
ببقاء الحق بعد فنائه من نفسه لزم ان
يرث ما يرثه الحق من الكل بعد فنائهم
من العلم والملك فهو يرث الانبياء علومهم
و معارفهم وهدايتهم لدخولهم في الكل *

(٣٩٠) عبد الرشيد * من آتاه الله رشده بتجلى
هذا الاسم (فيه كما قال لابراهيم عليه
السلم و لقد آتينا ابراهيم رشده ثم اقامه
لارشاده الخلق اليه والى مصالحهم
فج الدنيوية و الاخروية فى المعاش و المعاد) *

(٣٩١) (عبد الصبور * هو المثبّت في الامور
فج بتجلى هذا الاسم) فيه فلا يعاجل في
العقوبات والمواخذات ولا يستعجل في
رفع المسلّمات و يصبر في المجاهدات
وما امره الله به من الطاعات وما ابتلاه

اللهم اجعلني نورا *

(٣٨٦) عبد الهادي * هو مظهر هذا الاسم
جعله الله هاديا لخلق الله ناطقا عن
الحق بالصدق مبلّغا ما امره به و انزل
اليه كالنبى صلى الله عليه و سلم
بالاصالة و وَرَثَتُه بالتبعية *

(٣٨٧) عبد البديع * هو الذي شهد كونه
تعالى بديعا ع فى ذاته و صفاته و افعاله فج
وجعله الله مظهرا لهذا الاسم فيبدع ما
عجز عنه غيره به ع * فج

(٣٨٨) عبد الباقى * من اشهده الله تعالى
بقاءه وجعله باقيا ببقائه عند فناء الكل
يعبده به بالعبودية المحضة اللّازمة لتعيّنه ع لتبقيته ج
فهو العابد و المعبود تفصيلا و جمعا و
تعيّنا و حقيقة اذ لم يبق رسمه و اثره عند
تجلّى الوجه الباقي كما ورد ج فى الحديث قال ع
القدسى ومَن انا قتلتُه فعليّ ديتُه ع و مَن دينه ج

بهذا الاسم منع اصحابه مما يضرهم
ويفسدهم ومنع الله به الفساد حيث اتي ولو
حسبوا فيما منعوه خيرهم وصلاحهم *

(٣٨٤) عبد الضارّ والنافع * هو الذى اشهده
الله كونه فعالا لما يريد وكشف له عن
توحيد الافعال فلا يرى ضراً ولا نفعا ولا
خيرا ولا شرا الا منه فاذا تحقق بهذين
الاسمين وصار مظهرا لهما كان ضارّا نافعا
للناس بربّه وقد خص الله تعالى بعض
عباده باحدهما فقط فجعل بعضهم مظهرا نخ
لضر كالشيطان ومن تابعه وبعضهم مظهرا
لنفع كالخضر ومن ناسبه *

(٣٨٥) عبد النور * هو الذى تجلى له باسمه
النور فيشهد معنى قوله تعالى الله نور
السموات والارض والنور هو الظاهر الذى
يظهر به كل شيء كونا وعلما فهو نور في
العالمين يُهتدى به كما قال عليه السلام

من غيرع مسئلة منه الا بلسان الاستعداد   فج
لتحققه بفقره الذاتي وافتقاره اليه بجوامعع   بجميع ج
همه *

(٣٨٢) عبد المغني * هو الذي جعله الله بعد
كمال الغنىع مغنيا للخلق بانجاحع حوائجهم   الغناج بانحاج ج
وسدّ خلّاتهم بهمته التي امدّها الله تعالى
من اغنائهع بتجلى اسم المغني فيه *   اغتنائه ج

(٣٨٣) عبد المانع * هو الذي حماه الله تعالى
ومنعه من كل ما فيه فساده انع طلبه واحبّه   وان ج
وظن فيه خيرة كالمال والجاه والصحة وامثالها
واشهده معني قوله تعالى عسى ان تكرهوا
شيأ وهو خير لكم وعسى ان تحبوا شيأ
وهو شرّ لكم وقد جاء في الكلمات القدسيّة
ان من عبادي من افقرته ولو اغنيته لكان
شرّا له وانّ من عبادى من امرضته ولو
عافيته لكان شرا له وانا اعلم بمصالح
عبادى ادبّرهم كما اشاء ومن تحقق

ج باخذ قدره ولا احد من اوليائه الا اكرمه واعزه
لاكرام الله اياه وهو يكرم اولياءه تعالى و
يهين اعداءه *

(۳۷۹) عبد المقسط * هو اقوم الناس بالعدل
فج حتى ياخذ من نفسه لغيره حقا له ع ولا يشعر به
ولا يعرفه ذلك الغير لانه يعدل بعدل الله
الذى تجلى له به فيوفي كل ذى حق حقه
من ضج ويُزِيل كلّ جور يطّلع عليه فهو على كرسى ع
النور يخفض من يجب خفضه ويرفع من
يجب رفعه كما قال عليه السلام المقسطون
على منابر من نور *

(۳۸۰) عبد الجامع * هو الذى جمع الله فيه
ج مظهرا لجامعية جميع اسمائه وجعله مظهرا لجامعيته ع فجمع
فع بالجمعية الآلهية كل ج ما تفرق وتشتّت من
نفسه وغيره *

(۳۸۱) عبد الغنى * هو الذي اغناه الله من
جميع الخلايق واعطاه كل ما احتاج اليه

على يده بحكم الله وقضائه رحمة منه[ع] عليه   من ج
وانكانت ظاهرة نعمة[ع] وهذا مما لايعرفه الا   نقمة ج
خاصة الخاصة بالذوق فاقامة[ع] الحد[ع] عليه   فاقامته ج   فج
ظاهرا عين الرافة[ع] باطنا *   به   ضج

(٣٧٧) عبد مالك الملك * من شهد مالكيته
تعالى للملك فراى نفسه ملكا له[ع] خالصا   فج
من جملة ملكه فتحقق بعبوديته حتى
اشتغل بعبوديته لمولاه عما ملكه اياه وعن
كل شيء فجازاه الله بجعله مظهرا لمالك
الملك اذ لا يملكه شيء حتى شغله عن
ربه وكان حرّا من رق الكون مالكا للاشياء
بالله لا بنفسه فانه عبد[ع] حقا *   عبده ج

(٣٧٨) عبد ذو[ع] الجلال والاكرام * من اجلّه   ذي ج
الله واكرمه لاتّصافه بصفاته وتحققه باسمائه
وكما تقدست اسماؤه[ع] وعزت وتنزهت   اسمائه ج
وجلت فكذلك مظاهرها ورسومها فلا يراه
احد من اعدائه الا هابه وخضع له بجلالة

(٣٧٤) عبد المنتقم * من اقامه الله لاقامة
حدوده في عباده على الوجه المشروع ولا
يرقّ لهم (ولا يرؤف بهم[ع]) كما قال تعالى فج
ولا تاخذكم بهما[ع] رأفة في دين الله * بها ج

(٣٧٥) عبد العفو * من كثر عفوه عن
الناس وقلّت مواخذته بل لا يجني عليه
احد الّا عفاه قال النبى صلى الله عليه
وسلم ان الله عفو يحب العفو وقال
حوسب رجل ممن كان (قبلكم فلم يوجد
له من الخير شيء الا انه كان رجلًا موسرا
وكان[ع]) يامر غلمانه بالتجاوز من المعسر قال فج
الله تعالى نحن احق بالتجاوز منه[ع] فتجاوزُوا عنه ج
عنه *

(٣٧٦) عبد الرؤف * من جعله الله مظهرّا
لرأفته ورحمته فهو ارأف خلق الله بالناس
الا فى الحدود الشرعية فانه يرى الحد وما
اوجبه عليه من الذنب الذى اجرى[ع] الله[ع] جري ج فج

مظهر[ع] مَن لا يقف بكل كمالٍ وعلوّ   مظهره ج
حصل له بل يطلب بهمّته العالية الترقي
الى اعلى منه لانه شهد[ع] العلوّ الحقيقى   مشهد ج
المطلق المقدّس عن[ع] دلوّى[ع] (المكان والمكانة   من ج علوه ج
وعن كل تقيد فلا يزال يطلب العلو[ع]) فى   فج
جميع الكمالات الا ترى اكرم الخلايق   يلطف
واعلاهم رتبة كيف خوطب[ع] بقوله وقل[ع] رب   خطب ج فج
زدني علما *

(٣٧٢) عبد البرّ * من اتّصف بجميع انواع
البرّ معنى وصورة فلا يجد نوعا من انواع
البرّ الّا اتاه ولا فضلا الا عطاه[ع] ولكن البر   اعطاه ج
من آمن بالله (دايما من نفسه[ج]) واليوم   فع
الآخر الى آخر الآية *

(٣٧٣) عبد التوّاب * هو الرجّاع[ع] الى الله   الراجع ج
دائما من نفسه وجميع ما سوى الحق حتى
شهد التوحيد الحقيقي وقَبِلَ[ع] توبة كل من   تيل ج
تاب الى الله عن جريمته *

التشبيه كما كانت دعوة عيسى عليه السلام
الى السموات والروحانيات وعالم المغيب
والتقشف في الملبس والاعتزال والخلوة *

(٣٧٠) عبد الوالى * من جعله الله واليا
للناس ع بالظهور في مظهره باسمه الوالى فهو على الناس ج
يلى نفسه وغيره ع فى ع السياسه الالهية ويقيم بالسياسة ج
عدله فى عباده يدعوهم الى الخير ويامرهم
بالمعروف وينهيهم ع عن المنكر فاكرمه الله ينهاهم ج
تعالى وجعله اول السبعة الذين يظلهم
الله ج في ظل عرشه وهو السلطان العادل ظل فع
الله في ارضه و ج اثقل الناس ميزانا لان فع
الحسنات الرعايا وخيراتهم توضع في ميزانه
من غير ان ينقص من اجورهم شيأ اذ به
اقام دينه فيهم وحملهم ع على الخيرات فهو جعلهم ج
يده وناصره والله مؤيده وحافظه *

(٣٧١ * عبد المتعالى * المتعالى هو ج المتبالغ فى
العلو عن ادراك الغير وعبده الذى هو

الباقي عليه فيبقى ببقائه وامن الفناء　اليه ج
بلقائه وقد يتصف بهما بعض اوليائه
(ا) اكثرهم *

(٣٦٨) عبد الظاهر * هو الذي ظهر بالطاعات والخيرات حتى كشف الله له عن اسمه الظاهر تعرفه بانه الظاهر واتصف بظاهريته فيدعو الناس الى الكمالات الظاهرة واقترن بها ورجح التشبيه على التنزيه كما كانت دعوة موسى عليه السلام ولهذا
وعدهم الجنان والملاذ الجسمانية وعظم　اوعدهم ج
التورية بالحجم الكبير وكتابتها بالذهب *

(٣٦٩) عبد الباطن * هو الذي بالغ في المعاملات القلبية واخلص لله وقدس الله سره فتجلى له باسمه الباطن حتى غلبت روحانيته واشرف على البواطن واخبر عن
المغنيات فيدعو الناس الى الكمالات المعنوية　المغيبات ج
والتقديس وتطهير السر ورجح التنزيه على　التقدس ج

نع متعال بالطغيان فهو يؤخِّر بهذا الاسم كل
وحاد ج طاغٍ عادٍ ويردّه الى حدّه ويردعه عن
التعدى والطغيان وكذا كل ما يجب
تاخيره من الافعال وقد يجمعهما الله
لاقوام *

يشاهد ج (٣٦٦) عبد الاوّل * هو الذي شاهد اوّلية
الحق على كل شيء وازليته فيكون هو الاول
بتحققه بهذا الاسم على الكل في مقامات
المسابقة الى الطاعات والمسارعة الى
بالخلقية ج الخيرات وعلى كل من وقف مع الخالقية
فج لتحققه بالازلية والخلقية الموسومة بسمة
الحدوث *

(٣٦٧) عبد الآخر * هو الذي شهد آخريته
تعالى وبقاءه بعد فناء الخلق وتحقق
بمعنى ج معنى قوله تعالى (كل شيء هالك الا وجهه
نع) وقوله) كل من عليها فان ويبقى وجه
ربك ذو الجلال والاكرام بطلوع الوجه

في ربوبيّته له *

(٣٦٢) عبد القادر * هو الذي شاهد قدرة الله في جميع المقدورات بتجلى الاسم القادر له. فهو صورة اليد الآلهى الذي به يبطش فلا يمتنع عليه شيء و يشاهد موثرية الله تعالى في الكل ودوام ايصال مدد الوجود الى المعدومات مع عدميتها بذواتها فيرى نفسه معدومة بذاتها مع كونه موثّرا بقدرة الله في الاشياء وكذا *

(٣٦٣) عبد المقتدر * لكنه يشهد مبداء الا يجاد وحاله *

(٣٦۴) عبد المقدّم * هو الذى قدّمه الله و جعله من اهل الصفّ الاول فيُقدِّم تجلى هذا الاسم له كل من يستحق التقديم باسمه وكلّ ما يجب تقديمه من الافعال *

(٣٦٥) عبد المؤخّر * هوالذي اخّره الله عمّا عليه كل مفرط مجاوز عن حدوده تعالى

فاستغنى به عن الكل لانّ الفايز به فائز بالكل فلا يفقد شيأً ولا يطلب شيأً *

(٣٥٨) عبد الماجد * هو الذي شرّفه الله باوصافه واعطاه ما استعدّه واطاق بحمله من مجده وشرفه كعبد المجيد *

تحمله ج

(٣٥٩) عبد الواحد * هو الذي بلّغه الله الحضرة الواحدية وكشف له من احدية جمع اسمائه فيدرك ما يدرك ويفعل ما يفعل باسمائه ويشاهد وجوه اسمائه الحسنى *

جميع الاشياء

وجود ج

اسماء ج

(٣٦٠) عبد الاحد * هو وحيد الوقت صاحب الزمان الذي له القطبيّة الكبرى والقيامُ بالاحد الاوّل *

المقام بالاحدية الاولى ج

(٣٦١) عبد الصمد * هو مظهرا لصمديه الذي يصمد لدفع البليّات وايصال امداد الخيرات ويستشفع به الى الله لدفع العذاب واعطاء الثواب وهو محلّ نظر الله الى العالَم

يصمده

احياء الموتى كعيسى عليه السلام *

(٣٥٤) عبد المميت * من امات الله من نفسه هواه وغضبه وشهوته فحيي قلبه وتنور عقله بحيوة الحق ونوره حتى اثر في غيره باماته قوى نفسه او نفسه بالهمه الموثرة المتاثرة من الله بتلك الصفة التى تجلى بها له *

(٣٥٥) عبد الحى * من تجلى له الحق بحيوته
السرمدية فحى بحيوته الديمومية * فيحى ع

(٣٥٦) عبد القيوم * هو الذى شهد قيام
الاشياء بالحق فتجلت قيوميته له فصار قائما قيومته غ
بمصالح الخلق قيما بالله مقيما لاوامره في
خلقه بقيوميته ممدا لهم فيما يقومون به
من معاشهم ومصالحهم وحيوتهم * حيوته ع

(٣٥٧) عبد الواجد * هو الذي خصه الله
بالوجود في عين الجمع الاحدية فوجد
الواجد الموجود بوجود الوجود الاحدي بالوجود ع نع

(٢٤٩) عبد الحميد * هو الذي تجلي له
الحق باوصافه الحميدة فيحمدهُ ويحمده فع
الناس وهو لا يحمد الا الله *

(٢٥٠) عبد المحصي * من تحقق بهذا الاسم
بمظهريّته له فتجلى الحق له به فيعلم عدد
ما وجد وما سيوجد ويحيط كل شيء علما علمه . ع
ويحصي كل شيء عدداً * علما ع

(٢٥١) عبد المبدئ * هو الذى اطلعه الله
على ابدائه فهو يشهد ابتداء الخلق والامر
فيبدي باذنه ما يبدي من الخيرات *

(٢٥٢) عبد المعيد * هو الذى اطلعه الله على
اعادته (فهو يشهد اعادة) الخلق والامور فج
كلها اليه فيعيد باذنه ما يجب اعادته اليه
ويشهد عاقبته ومعاده في عافيته وسعادة على عاقبته ج
احسن ما يكون *

(٢٥٣) عبد المحيي * من تجلى له الحق
باسمه المحيي فاحيى قلبه به واقدره على

وكيلا *

(٣٤٦) عبد القوى * هو الذي يقوى بقوّة
الله على قهر الشيطان وجنوده التى هي
قوى نفسه من الغضب والشهوة والهوى
ثم قوىٌ على قهر اعدائه من شياطين ضج
الانس والجن فلا يقاومه شيء من خلق بعاديه ج
الله الا قهره ولا يناويه احد الا اغلبه * يناديه ج

(٣٤٧) عبد المتين * هو الصلب في دينه عينه ج
الذى لم يتأثر ممن اراد اغواءه ولم يكن فج
لمن ازلّه من الحق بشدته لكونه امتن من لشدته ج نع
كل متين فعبد القوي هو المؤثر في كل شيء
وعبد المتين هو الذي لم يتأثر من شيء *

(٣٤٨) عبد الوليّ * من يتولاه الله من
الصالحين والمؤمنين فان الله تعالى وهو يقول ج
يتولى الصالحين الله وليّ الذين آمنوا
فهو يتولى بولاية الله اولياءه من
المؤمنين والصالحين * نع

بالحيوة الحقيقية بعد موتة الارادى عن صفات نفسه وشهواتها واهوائها وجعله مظهرا لاسم الباعث فهو يحيي موتى الجهل بالعلم ويبعثهم على طلب الحق *

(٢٤٣) عبد الشهيد * هو الذي يشهد الحق شهيدا على كل شيء فيشهده فى نفسه وفى غيره من خلقه *

(٢٤٤) عبد الحق * هو الذي تجلّى له الحق فعصمه في افعاله واقواله واحواله من الباطل فع
فيرى الحق في كل شيء لانه الثابت الواجب القائم بذاته والمسمّى بالسوى باطل زائل ثابت به بل يراه في صور الحق حقا والباطل باطلا * فج

(٢٤٥) عبد الوكيل * من يرى الحق في صور الاسباب فاعلا لجميع الافعال التي ينسبها المحجوبون فيعطّل الاسباب ويكل الامور الى من يوكّلها منه ويرضى به

بمواقع الحكمة في الاشياء ووفّقه للسداد في
القول والصواب في العمل فلا يرى خللًا
في شيءٍ الا يسّره ولا فسادا الا يُصلحه * اصلحه عَ

(٣٢٠) عبد الوَدُود * من كملت مودّته لله
ولاوليائه جميعا فاحبه الله والقى محبتَه
على جميع خلقه فاحبه الكل الاّ جهّال
الثقلين قال النبي صلى الله عليه وسلم
ان الله اذا احب عبدا دعا جبرئيل فقال
اني احب فلانا فأَحِبَّه فيحبه جبرئيل ثم
ينادي في السماء فيقول ان الله يحب
فلانا فاحِبُّوه فاحبه اهل السماء ثم يوضع
له القبول في الارض *

(٣٢١) عبد المجيد * من مجّده الله بين
الناس لكمال اخلاقه وصفاته وتحققه
باخلاق الله فيمجّدونه لفضله وحسن
خلقه *

(٣٢٢) عبد الباعث * من احيى الله قلبه

يرقبهم ج يراقبهم برقبة الله تعالى *

(٣٢٧) عبد المجيب * هو الذي اجاب دعوة
الحق واطاعه حين سمع قوله اجيبوا داعي
الله فاجاب الله دعوتَه حتى تجلي له
باسمه المجيب فيجيب كلَّ من دعاه من
حاجته ج عباده الى حاجته لانه من جملة الإستجابة
التي اوجبه عليه لاجابته تعالى له في قوله
فع تعالى واذا سألك عبادى عني فاني قريب
اجيب دعوة الداع اذا دعان فليستجيبوا
فع بحب ج لي الآية لانه يرى دعائهم دعاءَه بحكم
القرب والتوحيد اللازم للايمان الشهودي
في قوله وليؤمنوا بي *

(٣٢٨) عبد الواسع * هو الذي وَسِع كل
شيء فضلاً وطولا ولا يسعه شيء لاحاطته
بجميع المراتب فلا يرى مستحقا الا اعطاه
من فضله *

فع (٣٢٩) عبد الحكيم * هو الذي بصّره الله تعالى

لكريم قال كرمك يا[ج] ربّ[ع] و قال الشيخ العارف محيى الدين ابن العربي هذا من باب تلقين الحجة وفي الجملة لا يرى لذنوب جميع عباده في جنب كرمه تعالى وزنا ولا يرى لجميع نِعَمه تعالى عند فيض كرمه قدرا فيكون اكرم الناس لصدور فعله من كرم ربّه الذي تجلي له ربه[ع] به وقس عليه *

(٢٣٥) عبد الجواد * فانه مظهر اسمه الجواد وواسطةُ جوده على عباده فلا يكون اجود منه في الخلق وكيف لا وهو جاد بنفسه لمحبوبه فلا يتعلق بقلبه ما عداه *

(٢٣٦) عبد الرقيب * هو الذي يرى رقيبهَ[ع] الربَّ اليه من نفسه ادراكا لغنائها وذهابها في تجلي الاسم الرقيب فلا يجاوز حدّا من حدود الله تعالى ولا احد اشد مراعاة لها منه لنفسه ولما يحضره من اصحابه فانه

[ع] رقبته ع

لنفسه حتى في انفاسه ووفّقه للقيام عليها
وعلى كل من تابعه للحسبة *

(٣٣٣) عبد الجليل * من اجلّه الله بجلاله
حتى هابه كل من رأه بجلالة قدره ووقع
في قلبه الهيبة منه *

(٣٣٤) عبد الكريم * هو الذى اشهده الله
وجهَ اسمِ الكريم فتجلّي بالكرم وتحقق السه ج فتحقق ج
بحقيقه العبودية بمقتضاه فان الكرم تقضي
معرفة قدرها التعدّي عن طورها عن
فيعرف ان لاملك للعبد فلا يجد شيأً
ينسب اليه الا يجود به على عباده بكرمه
تعالى فان كرم مولاه يختص بملكه يخص ج
من يشاء وكذا لا يرى ذنبا من احد الا
وهو يستره بكرمه ولا يجني عليه احد الا فع
ويعفو عنه (يستره بكرمه) ويقابله باكرم فع
الخصال واجمل الفعال قيل ان عمر رضى
الله عنه لما سمع قوله تعالى ما غرّك بربّك

عن همم اخوانه وحاز كل رتبة عليّة وبلغ
كل فضيلة سنية *

(٣٢٩) عبد الكبير * من كبّر بكبرياء الحق تكبر ج
وزاد بكبره فى الفضل والكمال على تكبره ج
الخلق *

(٣٣٠) عبد الحفيظ * هو الذى حفظه الله
في افعاله واقواله واحواله وخواطره وظواهره
وبواطنه من كل سوء فتجلى فيه باسم
الحفيظ حتى سرى الحفظ منه في جلسائه
كما يحكي عن ابي سليمان الداراني انه
لم يخطر بباله خطرةُ سوءٍ ثلثين سنة تدر ضج
ولايبال جليسه ما دام جالسا معه *

(٣٣١) عبد المقيت * من اطلعه الله على
حاجة المحتاج وقدرها ووقتها ووفّقه بانجاحها
على وفق عمله من غير زيادة ولا نقصان علمه ج
ولا تقدّم على وقتها ولا تأخّر عنه *

(٣٣٢) عبد الحسيب * من جعله الله حسيبا

(٣٢٥) عبد العظيم * هو الذي تجلى له
الحق بعظمته فيتذلل له غاية التذلل تنذلل ع فع
اداء لحق عظمته فيعظمه الله فى اعين عباده فعظمه ع
ويرفع ذكره بين الناس يبجلونه ويوقرونه رفع ع
لظهور آثار العظمة على ظاهره *

(٣٢٦) عبد الغفور * ابلغ في غفران الجناية
وسترها من عبد الغفار فهو دائم الغفران
وعبد الغفار كثير الغفران *

(٣٢٧) عبد الشكور * هو الدائم الشكر
لربه لانه لايرى (النعمة الآ منه ولا يرى النقمة ع
منه الآ النعمة) وانكانت فى صورة البلاء الفقمة ع البذا ع
والنقمة لانه يرى فى باطنه النعمة كما قال
على رضى الله عنه سبحان من اشتدت فع
نقمته لاعدائه في سعة رحمته واتسعت
رحمته لاوليائه في شدة نقمته *

(٣٢٨) عبد العلى * من علا قدره عن علي ج
اقرانه وارتفعت همته في طلب المعالي المعانى ع

(٣٢١) عبد العدل * هو الذى يعدل بين الناس بالعدل بالحق لانّه مظهر عدله تعالى وليس العدل هو التساوى كما يَظُنّ من لا يعلم بل توفية حق كل ذى حق وتوفيرُهٗ عليه بحسب استحقاقه *

فج

(٣٢٢) عبد اللطيف * من تلطّف بعباده لكونه بصيراً بمواقع اللطف للطف ادراكه فيكون مطّلعا على البواطن و واسطةً للطف الحق بعباده وامداده وهم لا يشعرون به للطفه بتجلّي الاسم اللطيف فيه وهو الذى لا يدركه الابصار *

يلطف ج

المواقع ج ادركه ج

(٣٢٣) عبد الخبير * هو الذى اطلعه الله على علمه بالاشياء قبل كونها وبعده *

(٣٢٤) عبد الحليم * هو الذى لايعاجل من يجنى عليه بالعقوبة ويَحلُم عنه ويتحمل اذيّة من يوذيه وسفاهة السفهاء ويدفع السيئة بالتى هى احسن *

صرفا والثاني لتجلي[ع] اسمه الرافع له يرفع[ع] لتجلى[ج] فيترفع عن[ج]
كل شيء لرؤيته الحق فيه[ج] وهذا عندي اولى فع
لان العارف يطلب الرحمة ليتّصف به
فيصير رحيما لا مرحوما لان ذلك نصيب
العامي من الرحمة *

(٢١٧) عبد المعزّ * من تجلى الحق له باسم
المعزّ فيعزّ مَن اعزّه الله بعزّته من اوليائه *

(٢١٨) عبد المذلّ * هو مظهر صفة الاذلال
فيذل بمذلّية الحق كلّ من اذلّه الله من
اعدائه باسمه المذلّ الذي تجلى به له *

(٢١٩) عبد السميع وعبد البصر * من تجلّى
فيه[ع] بهذين الاسمين فاتّصف بسمع الحق يه الحق ج
وبصره كما قال كنتُ سمعه الذي به يَسمع
وبصره[ع] الذي به يُبصر! فيسمع ويبصر بصر ج
الاشياء بسمع الحق وبصره *

(٢٢٠) عبد الحَكَم * هو الذي يحكم بحكم
الله تعالى على عباده *

فتجلى ع فيترفع عن ع صرفا والثانى لتجلى اسمه الرافع له يرفع
فع كل شيء لرؤيته الحق فيه وهذا عندي اولى
لان العارف يطلب الرحمة ليتّصف به
فيصير رحيما لا مرحوما لان ذلك نصيب
العامي من الرحمة ❋

(٢١٧) عبد المعزّ ❋ من تجلى الحق له باسم
المعزّ فيعزّ مَن اعزّه الله بعزّته من اوليائه ❋

(٢١٨) عبد المذلّ ❋ هو مظهر صفة الاذلال
فيذل بمذلّية الحق كلّ من اذلّه الله من
اعدائه باسمه المذلّ الذى تجلى به له ❋

(٢١٩) عبد السميع وعبد البصر ❋ من تجلّى
به الحق ع فيه بهذين الاسمين فاتّصف بسمع الحق
وبصره كما قال كنتُ سمعه الذى به يَسمع
بصره ع وبصره الذي به يُبصر! فيسمع ويبصر
الاشياء بسمع الحق وبصره ❋

(٢٢٠) عبد الحَكَم ❋ هو الذى يحكم بحكم
الله تعالى على عباده ❋

بهم ولا ينبغي ان يقبض عليهم فى حكمة[ع] كلمة ج
الله وعدله[ع] وحاجزا[ع] من العباد ما ليس علمه ج فج
يصلح لهم وهم ينقبضون بقبضه وحجره[ع] بحجزه ج

(٣١٤) عبد الباسط * من بسطه الله فى خلقه
فيرسل عليهم باذنه من نفسه وماله ما
يفرحون به وينبسطون موافقا لامره لانه
يبسط بتجلى اسمه الباسط فلا يكون مخالفاً
لشرعه

(٣١٥) عبد الخافض * هو الذي يتذلل له[ع] فج
في[ع] كل[ع] شيء ويخفض عن نفسه لرؤيته لكل ج
الحق فيه *

(٣١٦) عبد الرافع * هو الذى يترفع على
كل شيء لنظره اليه بنظر السوى والغير
ويرفع نفسه من رتبته[ع] لقيامه بالحق الذي مرتبيه ج
هو رفيع الدرجات وقد يكون بالعكس لان
الاول بمظهرية الاسم الخافض يخفض
من[ع] كل شيء لرؤيته عدما محضا ولا شيئا فع

بهم ولا ينبغي ان يقبض عليهم فى حكمة[ع] — كلمة ج
الله وعدله[ع] وحاجزا[ع] من العباد ما ليس — علمه ج فج
يصلح لهم وهم ينقبضون بقبضه وحجره[ع] — بحجره ج

(٣١٤) **عبد الباسط** * من بسطه الله فى خلقه
فيرسل عليهم باذنه من نفسه وماله ما
يفرحون به وينبسطون موافقا لامره لانه
يبسط بتجلى اسمه الباسط فلا يكون مخالفاً
لشرعه

(٣١٥) **عبد الخافض** * هو الذي يتذلل له[ع] — فج
في[ع] كل[ع] شيءٍ ويخفض عن نفسه لرؤيته — لكل ج
الحق فيه *

(٣١٦) **عبد الرافع** * هو الذى يترفع على
كل شيء لنظره اليه بنظر السوى والغير
ويرفع نفسه من رتبته[ع] لقيامه بالحق الذي — مرتبته ج
هو رفيع الدرجات وقد يكون بالعكس لان
الاول بمظهرية الاسم الخافض يخفض
من[ع] كل شيءٍ لرؤيته عدما محضا ولا شيئا — فع

جوده ومظهرُه *

(٣١٠) عبد الرزاق * هو الذي وسع اللّه
رزقه فيوثر به على عباده[ع] ويبسطه لمن يشاء عبد ؛ ج
الله ان يبسط له لان الله جعل في قدمه
السعة والبركة فلا ياتي له[ع] الا حيث تبُارك فع
فيه وبفيض الخيريّة *

(٣١١) عبد الفتاح * هو الذى اعطاه الله علم
اسرار المفاتيح على اختلاف انواعها فيفتح[ع] نفتح ع
به الخصومات والمغالق والمعضلات والمضايق
وبرسل[ع] به فتوحات الرحمة وما امسك من ارسل ع
النعمة *

(٣١٢) عبد العليم * هو الذى علمه الله العلم
الكشفى من لدنه بلاّ تعمل وتفكر بل
مجرّد[ع] الصفاء الفطريّ وتائيد النور بمجرد ج
القدسي *

(٣١٣) عبد القابض * مَن قبضه الله اليه
فجعله قابضًا لنفسه وغيره عما لا يليق

الرحمن *

(٣٠٦) عبد المصوّر * هو الذى لا يتصوّر ولا يصوّر الا ما طابق الحق و وافق تصويرة لان فعله يصدر عن مصوّريّته تعالى *

(٣٠٧) عبد الغفّار * هو الذي غفر جناية كل من يجنى عليه ويستر من[ع] غيرة ما احب ان يُستر منه لان الله ستر ذنوبه وغفر له بتجلّي غفاريته فيعامل عبادة بما عامله به[ع] *

عن ج

فج

(٣٠٨) عبد القهّار * هو الذي وفّقه الله بتائيدة لقهر قوى نفسه فتجلي له باسمه القهّار فيقهر كل من ناواة[ع] ويهزم كل من بارزة وعاداة ويؤثّر فى الاكوان ولايتاثّر منها *

فاداة ج

(٣٠٩) عبد الوهّاب * من تجلى له الحق باسم الجواد فيَهَب ما ينبغى لمن ينبغى[ع] على الوجه الذي ينبغي بلا عوض ولا غرض ويمدّ اهل عنايته تعالى الامداد لانه واسطة

فع

شيء ونقصه لانّ الحق جبر حاله وجعله
يتجلى هذا الاسم جابرا لحال كل شيء
مستعليًا[ع] عليه * — مستوليا ج — مستهاما ش

(٣٠٣) عبد المتكبّر * هو الذى فنيَ[ع] تكبره — يغني ج
بتذلله للحق حتى قام كبرياء الله مقام كبره
فيتكبر بالحق على[ع] مّا سواه فلا يتذلل — عما ج
للغير *

(٣٠٤) عبد الخالق * هو الذى يقدّر الاشياء
على وفق مراد الحق لتجليه له بوصف
الخلق والتقدير فلا يقدّر الا بتقديره تعالى *

(٣٠٥) عبد البارى * قريب من عبد الخالق
وهو الذى برأ عمله[ع] من التفاوت والاختلاف — مَن علة ش
فلا يفعل الا ما يناسب حضرة الاسم[ع] الباري — العلم ج
متعادلا متناسبا بريئا من التنافر[ع] كقوله — التنافي ج
تعالى ما ترى فى خلق الرحمن من
تفاوت لان الباري الذي[ع] تجلى له شعبة — فج
من شعب الاسماء التى هى[ج] تحت الاسم — فع

الموُمن ومن وسع الحقَ قدّس عن الغير
اذ لا يبقى عند تجلّي الحق شيء غيره
فلاّ يسع القدّوس الا القلب المقدّس من[ع] — عن ج
الاكوان *

(٢٩٨) عبد السلام * هو الذى تجلى له الحق[ج] — فع
باسم[ج] السلام فسلمه من كل نقص وآفة وعيب — اسم ع
(٢٩٩) عبد المؤمن * هو الذى آمَنه الله عن
العقاب والبلاء وامِنَه[ع] الناس عن غيره — آمنه ج
ذواتهم و اموالهم واعراضهم *

(٣٠٠) عبد المهيمن * هو الذى يشاهد كونَ
الحق رقيبا شهيدا على كل شيء فهو يرقب[ع] — رقب ع
نفسه وغيره بايفاء حق كلِ ذى حق عليه
لكونه مظهر اسم المهيمن *

(٣٠١) عبد العزيز * هو الذي اعزّه الله
بتجلي عزّته فلا يغلبه شيء من ايدي[ع] — امر ج
الحدثان والاكوان وهو يغلب[ع] كل شيء * — يغيب عن ع

(٣٠٢) عبد الجبّار * هو الذى يجبر كسر كل

ورثته بتبعيّته وان اطلق على غيره مجازا
لاتّصاف كل اسم من اسمائه بجميعها
الواحدية ج بحكم واحدية و احدية جمع الاسماء *

(٢٩٤) عبد الرحمن * هو مظهر اسم الرحمن
فهو رحمة للعالَمين جميعا بحيث لايخرج
احدٌ من رحمته بحسب قابليّة استعداده *

(٢٩٥) عبد الرحيم * هو مظهر اسم الرحيم
يختص ج و هو الذي يخصّ رحمته بمن اتّقى و
اصلح و رضي الله عنه وينتقم ممن غضب
الله عليه *

(٢٩٦) عبد الملك * هو الذي يملك نفسه
وغيره بالتصرف فيه بما شاء الله و امره به
فهو اشدّ خلق الله على خليقته *

قدّسه ج (٢٩٧) عبد القدّوس * هو الذي قدّس الله
غيرالله ج عن الاحتجاب فلا يسع قلبَه غيرُه وهوالذي
وسع قلبُه الحق كما قال تعالى لايسعني
ارضي ولاسمائي و يسعني قلبُ عبدي

شهدوا نفوسهم قائمة به فى عبوديته فهم   عبودته ج
يعبُدونه به في مقام احدية الفرق والجمع   نج

(٢٩٢) **العبادلة** * هم ارباب التجليات   عبادلة ج
الاسمائية اذا تحققوا بحقيقة اسم مّا من
اسمائه تعالى واتّصفوا بالصفة التي هى
حقيقة ذلك الاسم (نسبوا اليه بالعبودية
لشهودهم ربوبية ذلك الاسم) وعبوديتهم   نج
للحق من حيث ربوبيته لهم بكمال ذلك
الاسم خاصة فقيل لاحدهم عبد الرزاق و
لآخر عبد العزيز وكذا عبد المنعم وغيره *   للآخر ج

(٢٩٣) **عبد الله** * هو العبد الذي تجلّى له
الحق بجميع اسمائه فلا يكون في عباده   الاسماء ج
ارفع مقاما واعلى شانا منه لتحققه باسمه   بالاسم ج
الاعظم واتّصافه بجميع صفاته ولهذا خصّ
نبيّنا صلى الله عليه وسلم بهذا الاسم فى
قوله وانّه لما قام عبد الله يدعوه فلم يكن
هذا الاسم بالحقيقة الّا له وللاقطاب من

صفاته و اسمائه و افعاله فالمعرفة حال
تحدث من شهوده * — عن شهود ج

(٢٨٨) العالم * من اطلعه الله على ذلك
لا عن شهود بل عن يقين *

(٢٨٩) العارّ * هم الذين اقتصر علمهم
على الشريعة ويسمّي علماؤهم علماء الرسوم

(٢٩٠) العار العظيم والمقتُ الكبير * هو نقض
العهد إما بان يقول ما لا يفعل او يعهد — يعل ج
مما لا يفي قال الله تعالى كبُر مقتا عند — بما ج
الله ان تقولوا ما لا تفعلون وقال ايضا — فع
اتأمرون الناس بالبرّ وتنسون انفسكم وانتم
تتلون الكتاب افلا تعقلون و في تجهيلهم
بقوله افلا تعقلون عار عظيم *

(٢٩١) العبادة * هي غاية التذلّل وهي — هو ع لله ع
للعامّة والعبودية للخاصّة الذين صحّحوا
النسبة الى الله بصدق القصد اليه فى
سلوك طريقه والعبودة لخاصّة الخاصّة الذين — الخواصّ ج

والغير باعتبار اضافته الى الممكنات اذ لا
وجود للممكن الا بمجرّد هذه النسبة والّا
فالوجود عين الحق والممكنات ثابتة على
عدميتها في علم الحق وهوع شؤونهاع الذاتية وهي ج شيونه ج
فالعالم صورة الحق والحق هويّة العالم و
روحُه وهذه التعينات فى الوجود الواحد
احكامُ اسمِه الظاهر الذى هو مجلي لاسمهع اسمه ج
الباطن *

(٢٨٤) عالم الجبروت * عالم الاسماء
والصفاتُ الالٓهية *

(١٨٥) عالم الامر وعالم الملكوت وعالم الغيب
* هو عالم الارواح والروحانيات لانّها
وجدت بامر الحق بلا واسطة مادّة ومدّة *

(٢٨٦) عالم الخلق وعالم الملك وعالم الشهادة
* هو عالم الاجسامع والجسمانيات وهو ما الاجساد ج
يوجد بعد الامر بمادّة ومدّة *

(٢٨٧) العارف * من اشهده الله ذاته و

احدية الذات *

(٢٨٠) اسمسمة * معرفة تدق عن العبارة

(٢٨١) سوال الحضرتين * هو السوال الصادر من حضرة الوجوب بلسان الاسماء الآلهية الطالبة فيع نفس الرحمن ظهورها بصور ع من
الاعيان ومن حضرة الامكان بلسان الاعيان ظهورها بالاسماء و امداد النفس على الاتّصال اجابة سوالهما ابدا *

(٢٨٢) سواد الوجه في الدارين * هو الفناء في الله بالكلية بحيث لا وجود لصاحبه ظاهرا و باطنًا دنيا وآخرة وهو الفقر الحقيقى والرجوع الى العدم الاصلى ولهذا قالوا اذا تمّ الفقر فهو الله (والله الهاديع) * فج

* باب العين *

(٢٨٣) العالم * هو الظل الثاني وليس الّا وجود الحق الظاهر بصور الممكنات كلها فلظهوره بتعيناتها سمّى باسم السوى

ولا سمائى ولكن وَسِعَنى قلب عبدي المؤمن *

(٢٧٨) **السَّفَر** * هو توجّه القلب الى الحق والاسفارُ اربعة الاوّل هو السير الى الله من منازل النفس الى[ع] الوصول الى الافق المبين وهو نهاية مقام القلب و مبتدأ التجليات الاسمائية الثانى هو السير فى الله بالاتّصاف بصفاته والتحقق باسمائه الى الافق الاعلى و هو[ج] نهاية (مقام الروح[ج] و) الحضرة الواحدية والثالث هو الترقى الى عين الجمع والحضرة الاحدية و هو مقام قاب قوسين ما[ع] بقيت[ع] الاثنينية فاذا ارتفعت فهو مقام او ادنى وهو نهاية الولاية والسفر الرابع هو السير بالله من الله للتكميل وهو مقام البقاء بعد الفناء والفرق بعد الجمع *

والوصول ج

فع فع

مع بقاء ج

(٢٧٩) **سقوط الاعتبارات** * هو اعتبار

للرب القائم بذاته الظاهر بتعيّناته قائمة به
موجودة بوجوده فهي عبيد مربوبون من
هذه الحيثية[ع] والحق[ع] رب لها فما حصلت الحقيقة[ج] فالحق[ج]
الربوبية في الحقيقة الا بالحق والاعيان
معدومة بحالها في الازل فلسرّ الربوبية
سرّ به ظهرت ولم تبطل *

(٢٧٥) **سرائر الآثار** * هي الاسماء الالٓهية
التي هي بواطن الاكوان *

(٢٧٦) **السِرار** * انمحاق السالك في
الحق عند الوصول[ع] التام واليه الاشارة الوصل ج
بقوله صلعم[ج] لي مع الله وقت الحديث فع
وقوله تعالى[ج] اوليائي تحت قبابي لايعرفهم فع
غيري *

(٢٧٧) **سعة القلب** * هي تحقق الانسان
الكامل بحقيقة البرزخية الجامعة للامكان
والوجوب فان[ع] قلب الانسان[ع] الكامل هو قال ج فع
هذا البرزخ ولهذا قال ما وَسِعَني ارضي

ولا سمائى ولكن وَسِعَنى قلب عبدي
المؤمن *

(٢٧٨) السَفَر * هو توجّه القلب الى
الحق والاسفارُ اربعة الاوّل هو السير الى
الله من منازل النفس الى[ع] الوصول الى — والوصول ج
الافق المبين وهو نهايةُ مقام القلب و
مبدأ التجليات الاسمائية الثانى هو السير
فى الله بالاتّصاف بصفاته والتحقق باسمائه
الى الافق الاعلى وهو[ج] نهاية (مقام الروح[ج] — فع فع
و) الحضرة الواحدية والثالث هو الترقى
الى عين الجمع والحضرة الاحدية و هو
مقام قاب قوسين ما[ع] بقيت[ع] الاثنينية فاذا — مع بقاء ع
ارتفعت فهو مقام او ادنى وهو نهاية
الولاية والسفر الرابع هو السير بالله عن
الله للتكميل وهو مقام البقاء بعد الفناء
والفرق بعد الجمع *

(٢٧٩) سقوط الاعتبارات * هو اعتبار

للرب القائم بذاته الظاهر بتعيّناته قائمة به
موجودة بوجوده فهى عبيد مربوبون من
هذه الحيثيةع والحقع رب لها فما حصلت الحقيقةج فالحقج
الربوبية فى الحقيقة الا بالحق والاعيان
معدومة بحالها فى الازل فلسرّ الربوبية
سرّ به ظهرت ولم تبطل *

(٢٧٥) سرائر الآثار * هى الاسماء الآلهية
التى هى بواطن الاكوان *

(٢٧٦) السِرار * انمحاق السالك فى
الحق عند الوصولع التام واليه الاشارة الوصل ج
بقوله صلعمج لى مع الله وقت الحديث فع
وقوله تعالىج اوليائي تحت قبابى لايعرفهم فع
غيرى *

(٢٧٧) سعة القلب * هى تحقق الانسان
الكامل بحقيقة البرزخية الجامعة للامكان
والوجوب فانع قلب الانسانع الكامل هو قال ج فع
هذا البرزخ ولهذا قال ما وَسِعَنى ارضى

الاسماء لاتّحادها بالذات الاحدية وامتيازها بالتعينات التى تظهر فى الاكوان التي هي صورها فيشهد كلّ شيء في كل شيء

(۲۷۲) سر القدر * ما علّمه[ع] الله من كل عين[ع] فى الازل ممّا انطبع[ع] فيها من احوالها التى تظهر عليها عند وجودها فلا يحكم على شيء الا بما علمه[حع] من عينه فى حال ثبوتها *

علم ج

فيح طبع الله ج

بعلمه ج

فى الازل ح

(۲۷۳) سر الربوبية * هو توقفها على المربوب لكونها نسبة لا بدّ لها من المنتسبَين واحد المنتسبين هو المربوب وليس الاّ الاعيان الثابتة في العدم والموقوف على المعدوم معدوم ولهذا قال سهل للربوبية سرّ[ع] لو ظهر لبطلت الربوبية[عج] وذلك لبطلان ما يتوقف عليه

سرّا ج

العبودية ش

(۲۷۴) سر سر الربوبية * هو ظهور الرب بصور الاعيان فهى من حيث مظهريّتها

ان نقول[ج] له كن فيكون ولهذا قيل لايعرف   يقول ع
الحقُ الا الحقُ ولا يطلب الحق الا الحقَ
(ولا يحب الحق الا الحقّ[ج]) لان ذلك السرّ   فع
هو الطالب للحق والمحب له والعارف به
كما قال النبي صلى الله عليه وسلم
عرفتُ ربي بربي *

(٢٦٨) سر العلم * هو حقيقة سر[ع] العالم به   فع
لان العلم[ع] عين الحق فى الحقيقة غيره   العالم ج
بالاعتبار *

(٢٦٩) سر الحال * ما يعرف من مراد
الله فيها *

(٢٧٠) سر الحقيقة * ما لا يغشي[ج] من   يغني ع
حقيقة[جع] الحق في كل شيء *   حقيقته ش

(٢٧١) سر التجليات * هو شهود كل شيء
في كل شيء و ذلك بانكشاف التجلي[ج]   المتجلي ع
الاول للقلب فيشهد الاحدية[ع] الجمعية بين   احدية ج
الاسماء كلها لاتصاف كل اسم لجميع

كما قال الشيباني * تجليتَ للأكوان[ع] خلفَ   الاكوان ج
ستورها[ع] * فنمت[ع] بما ضمت عليه الستائر *   مستورفتمت ج

(٢٦٣) الستور * تخص بالهيا كل البدنية
الانسانية المرخاة بين عالم الغيب والشهادة
والحق والخلق *

(٢٦٤) سجود القلب * هو فناؤه[ع] فى الحق   الفناء ج
عند[ع] شهوده[ع] اياه بحيث لا يشغله ولا يصرفه   غيرمشهودة ج
عنه[جع] استعمال الجوارح *   عنل ش

(٢٦٥) السحق * ذهاب تركيب العبد
تحت القهر *

(٢٦٦) سدرة المنتهى * هى البرزخية الكبرى   الكونية ش
التى ينتهى اليها مسير الكل[ع] و اعمالهم   ميرالكمل ج
و علولهم[ع] و هى نهاية المراتب الاسمائية   علومهم ج
التى لا تعلوها رتبة *

(٢٦٧) السر * هو ما يخص بكل[ع] شيء[جع]   كل ج اسم ش
من الحق عند التوجه الايجادي اليه[ع]   فج
المشار اليه بقوله انما امرنا[ع] لشيء اذا اردناه   قولنا ج

ملى كل ما يكشف المستور من العلوم
الذاتية والواردات الالهية التى تطرد الكون	اللدنية ج
من القلب *

(٢٥٧) نور الانوار * هو الحق تعالى *

* باب السين *

(٢٥٨) السابقة * هى العناية الازلية المشار
اليها في التنزيل بقوله وبشّر الذين آمنوا
ان لهم قدم صدق عند ربهم *

(٢٥٩) السالك * هو السائر الى الله
المتوسّط بين المريد والمنتهي ما دام في السير

(٢٦٠) السّبْحة * هى الهباء المسماة	الهيا
بالهيولى لكونها غير واضحة ولا موجودة
الا بالصور لا بنفسها *

(٢٦١) الستر * كل ما يحجبك عما يعنيك
كغطاء الكون والوقوف مع العادات والاعمال

(٢٦٢) الستائر * صور الاكوان لانها
مظاهر الاسماء الالهية يُعرَف من خلفها	تى ضج

في احدية عين الجمع *

(٢٥٣) نهاية السفر الرابع * عند الرجوع
عن الحق[ع] الى الخلق[ع] في مقام الاستقامة الخلق لى الخالق ج
هو احدية الجمع والفرق بشهود اندراج
الحق فى الخلق و إضمحلال الخلق فى
الحق حتى يرى العين الواحدة في صور
الكثرة ِالصور الكثيرة فى عين الوحدة

(٢٥٤) النوالة * كل ما ينيله الحقُ اهلَ
القرب من خِلَع الرضاء و قد تطلق على
كل خلعة[ع] يخلعها[ع] الله على احد[ع] و قد يخص مخلقة يخلقها ج
بالافراد * فج

(٢٥٥) نون * في قوله تعالى نٓ[ع] والقلم[ع] هو فج
العلم الاجمالي فى الحضرة الاحدية والقلم
حضرة التفصيل *

(٢٥٦) النور * اسم من اسماء الله تعالى
وهو تجليه باسمه[ع] الظاهر اعنى الوجود باسم ج
الظاهر في صور الاكوان كلها وقد يطلق

الحضرة الواحدية باحدية الذات في صور
التعينات و باحدية جمع الاسماء ثم باحدية
الوجود الاضافى في جميع المراتب والاكوان
بحسبها حتى في حصول النتيجة ع في ج
حدود القياس والتعليم والتعلم والغذاء
والمغتذى والذكر والانثى فهذا الحبُ
المقتضي للمحبية ع والمحبوبية بل العلم ج
المقتضي للعالمية والمعلومية هو اول سريان
الوحدة في الكثرة و ظهور التثليث الموجب
للايجاد بالتاثير والفاعلية والمفعولية و ذلك
هو النكاح الساري في جميع الذرارى *

(٢٥٠) نهاية السفر الاول * هي رفع حجُب ع ج
الكثرة من وجه الوحدة *

(٢٥١) نهاية السفر الثانى * هو ع رفع حجاب ج
الوحدة عن وجوه ع الكثرة العلمية الباطنية * ج

(٢٥٢) نهاية السفر الثالث * هو زوال
التقيد بالضدين الظاهر والباطن بالحصول

من وجوه السرائر وهم ثلثمائة

(٢٤٩) النكاح السارى فى جميع الزرارى * هو التوجه
المُحِسّى ع المشار اليه في قوله تعالى ج كنت كنزا الحيى ج فع
مخفيا (فاحببت ان أُعرف فان قوله كنت
كنزا ج) يشير الى سبق الخفاء والغيبة فع
والاطلاق على ع الظهور والنعز ع سبقا ازليا ذاتيا عن ج التعين ج
وقوله فاحببت ان أُعرف يشير الى ميل
اصلي وحب ذاتي ج وهو الوُصلة بين الخفاء مع
والظهور المشار اليه بان اعرف فتلك الوصلة
هى اصل النكاح الساري في جميع الذرارى
فان الوحدة المقتضية لحب ظهور شئون
الاحدية تَسرِى فى جميع مراتب التعينات
المترتبة (من العقل الاول الى آخر المراتب ع) فع
وتفاصيل كلياتها بحيث لا يخلو منها شي
وهى الحافظة لشَمْل ع الكثرة في جميع يشتمل ج
الصور من الشتات والتفرقة فاقتران تلك
الوحدة بالكثرة هو وصلة النكاح اولا في مرتبة

باب الغفار الرحيم ولهذا نوهها الله بذكرها نوه ع
بالاقسام بها فى قوله تعالى لا اقسم بالنفس
اللوامة *

(٢٤٧) النفس المطمئنة * هى التى تم تنورها من
بنور القلب حتى انخلعت من صفاتها صفاته ع
الذميمة و تخلقت بالاخلاق الحميدة و
توجهت الى جهة القلب بالكلية متابعة للمحبة
له في الترقي الى جناب عالم القدس
متنزهة من جانب الرجس مواظبة على خبايث ع
الطاعات مساكنة الى حضرة رفيع ماكنه ع
الدرجات حتى خاطبها ربها بقوله يا ايتها
النفس المطمئنة ارجعى الى ربك راضية حجاب
مرضية فادخلي في عبادى وادخلي جنتي
للتجرد فج مى

(٢٤٨) النقباء * هم الذين تحققوا بالاسم وجه
الباطن فاشرفوا على بواطن الناس فاستخرجوا واستخرجوا ع
خفايا الضمائر لانكشاف السيائر لهم انكشاف ع

لا شرقية ولا غربية لازدياد رتبة الانسان و بركته بها و لكونها ليست من شرق عالم الارواح المجرّدة ولا من غرب عالم الاجساد الكثيفة *

(٢٤٥) النفس الامّارة * هى لتى تميل الى الطبيعة البدنية وتامر باللذات والشهوات الحسية و تجذب القلب الى الجهة السفلية فهي مأوى الشر ومنبع الاخلاق الذميمة والافعال السيئة قال الله تعالى ان النفس لامّارة بالسوء *

(٢٤٦) النفس اللوّامة * هى التي تنوّرت بنور
القلب تنورا قدر ما تنبهت به من سِنة انتبهت ج سة ج
الغفلة فتيقظت و بدأت باصلاح حالها برزت ع
مترددة بين جهتي الربوبية والخلقية فكلما
صدرت منها سيّئة بحكم جبلّتها الظلمانية و
سنخها تداركها نُور التنبيه الالهى فاخذت
تلوم نفسها وتنوب منها مستغفرة راجعة الى تتوب ع

الغيوب و هو للمحب الانس بالمحبوب *

(۲۴۳) النَّفَس الرحمانى * هو الوجود الاضافى
الوُحداني بحقيقته المتكثر بصورة المعاني بصور المعانى ع
التى هى الاعيان واحوالها فى الحضرة
الواحدية سمّي به تشبيها بنفس الانسان
المختلف بصور الحروف مع كونه هواء
سانجا فى نفسه و نظرا الى الغاية التي سادجا ع
هى ترويح الاسماء الداخلة تحت حيطة
الاسم الرحمن من كُربها و هو تكوّن كمون ع
الاشياء فيها و كونها بالقوة كترويح الانسان
بالتنفس *

(۲۴۴) النَّفَس * هو الجوهر البخارى اللطيف
الحامل لقوة الحيوة والحس والحركة الارادية
و سمّاها الحكيم الروح الحيوانية و هى التى هى ع
الواسطة بين القلب الذى هو النفس
الناطقة و بين البدن المشار اليها فى القران اليه ع
بالشجرة الزيتونة الموصوفة بكونها مباركة

العقل المنوَّر بنور القدس و ميزان اهل الخصوص هو علم الطريقة و ميزان خاصة الخاصة هو العَدل الالٓهي الذي لا يتحقق به الا الانسان الكامل ٭

٭ باب النون ٭

النبوّة ٭ هو[ع] الاخبار من الحقائق الآلهية اى — هي ج
من[ع] معرفة ذات الحق و اسمائه و صفاته — فع
و احكامه و هى على قسمين نبوة التعريف
و نبوة التشريع والاولى[ع] هى الانباء عن — فلولى ج
معرفة الذات والصفات والاسماء والثانية
جميع ذلك مع تبليغ الاحكام والتاديب
بالاخلاق والتعليم بالحكمة والقيام بالسياسة
وتخص[ع] هذه بالرسالة ٭ — تختص ع

(٢٤١) النجباء ٭ هم الاربعون القائمون[غ] باصلاح — العالمون غ
امور الناس و حمل اثقالهم المتصرفون في حقوق الخلق لاغير ٭

(٢٤٢) النَفس ٭ ترويح القلوب بلطائف

اثنيت ج اذ ج اشبهت اعدائي فصرت احبهم * اذا كان
حظى منك حظى منهم * و اهنتني
يا ج فاهنت نفسي صاغرا * ما من يهون عليك
من اكرم ج نع فمن يكرم * (فقد مات بالموت الاسود) وهو
بشهود ج الفناء فى الله لشهوده الاذى منه بروئية فناء
الافعال فى فعل محبوبه بل برؤية نفسه
و انفسهم فانين فى المحبوب وحينئذ يحيي
لوجود ج ايراد ج بوجود الحق من امداد حضرة
الوجود ج الجود المطلق *

(٢٣٩) الميزان * ما به يتوصل الانسان
الى معرفة الآراء الصائبة والاقوال السديدة
الحميدة ج والافعال الجميلة و تمييزها من اضدادها و
ظلال للوحدة ج هو العدالة التى هى ظل الوحدة الحقيقية
المشتملة على علم الشريعة والطريقة والحقيقة
لانها لم يتحقق بها صاحبها الا عند تحققه
الفرق ع بمقام احدية الجمع والفرق فان ميزان اهل
الظاهر هو الشرع و ميزان اهل الباطن هو

ونضارة وجهه بنضرة الجمال الذاتي الذي حيى به و استغنى من التجمل العارضي كما قيل * شعر * اذا المرأ لم يدنس من اللوم عرضه * فكل رداء يرتديه جميل * ولما روى الشافعي رضي الله عنه في ثوب خلق لا قيمة له فعابه بعض الجهال بذلك قال * شعر * لئن كان ثوبي فوق قيمتها الفلس * فلي فيه نفس دون قيمتها الانس * فثوبك شمس تحت انوارها الدجى * وثوبي ليل تحت ظلمته الشمس *

(٢٣٨) الموت الاسود * هو احتمال اذى الخلق لانه اذا لم يجد في نفسه حرجا من اذاهم ولم يتألم نفسه بل يلتذ به لكونه يراه في محبوبه كما قيل * شعر * (وقف الهوى بي حيث انت فليس لي * بتاخر عنه ولا متقدم) * اجد الملامة في هواك لذيذة * حبا لذكرك فليلمني اللوم *

العرض ع
رئي ج
قيمة ج
قيمة ج
ليلة ج
ادنى ج
لما ج
من ج
نع

من جاهد نفسه فمن مات عن هواه فقد
حيي بهداه من الضلالة و بمعرفته من عن ج عن ج
الجهالة قال الله تعالى فمن كان ميتا أَوَمن ع
فاحييناه يعنى ميتا بالجهل فاحييناه بالعلم
و قد سمّوا ايضًا هذا الموت بالموت فقد ج
الجامع لجميع انواع الموتات *

(٢٣٦) الموت الابيض * الجوع لانه ينوّر
الباطن و يبيض وجه القلب فاذا لم يشبع
السالك بل لا يزال جائعا مات بالموت
الابيض فحينئذ يحيى فطنته لان البطنة
تميت الفطنة (فمن ماتت بطنته حييت
فطنته) * نج

(٢٣٧) الموت الاخضر * لُبس المرقع من
الخرق الملقاة التي لا قيمة لها فاذا قنع
من اللباس الجميل بذلك و اقتصر على
ما يستر العورة و يصح فيه الصلوة فقد
مات الموتَ الاخضر لاخضرار عيشه بالقناعة تموت ج

الذى هو النفس الناطقة الى مركزها
فتموت عن الحيوة الحقيقية العلمية التى[ع] له فج
بالجهل فاذا ماتت النفس عن هواها بقمعه
انصرف[ج] القلب بالطبع والمحبة الاصلية الى انصراف ع
عالمه[ع] عالم القدس والنور والحيوة الذاتية التى فج
لا تقبل الموت اصلا والى هذا الموت اشار
افلاطون بقوله مُت بالارادة تحى بالطبيعة
قال الامام المعصوم[ع] جعفر بن محمد فج
الصادق عليهما السلام الموت هو التوبة
قال الله تعالي فتوبوا الى بارئكم فاقتلوا
انفسكم فمن تاب فقد قتل نفسه ولهذا اذا
صنّفوا الموت اصنافا خصّوا مخالفة النفس
بالموت الاحمر ولما رجع رسول الله صلى
الله عليه وسلم من جهاد الكفار قال رجعنا
من الجهاد الاصغر الى الجهاد الاكبر
قالوا[ع] يا رسول الله وما الجهاد الاكبر قال فقالوا ج
بمخالفة النفس و في حديث آخر المجاهد

كثيرة اما في الامر الاول فبحسب شدة غلبة
نور الوحدة على الكثرة وضعفها وقوة استيلاء
احكام الوجوب على احكام الامكان وضعفها — ضعفه ع
واما في الامر الثاني فبحسب استيعاب
تحققه بالاسماء كلها وعدمه بالتحقق ببعضها
دون البعض *

(٢٣٤) المُتَيَّمون * هم الملائكة المهيمة في
شهود جمال الحق الذين لم يعلموا ان الله
خلق آدم لشدة اشتغالهم بمشاهدة الحق
وهَيَمانهم وهم العالون الذين لم يكلّفوا — العالون ع
بالسجود لغيبتهم عما سوى الحق ولههم — بالشهود ع
بنور الجمال فلا يسعون شيأ مما سواه وهم — غون ع
الكروبيون *

(٢٣٥) الموت * باصطلاحهم قمع هوى
النفس فان حيوتها به ولا تميل الى لذاتها
وشهواتها ومقتضيات الطبيعة البدنية الا به وانما — مقتضى ع
مالت الى الجهة السفلية جذبت القلب

وتسمى منشأ السِّوَى^ع باعتبار انتشاء النفس الرحمانى الذى منه تظهر^ج صور المعانى فانها تظهر بالوجود ومنزل التدلّى لتنزّل الحق فيه الى صورِ الخلق ومنزل التدانى لدنو الخلق فيه من الحق ومُنبَعَث الجود لابتداء فيضان جُود^ع الحق منه الى غير ذلك من الاسماء *

(٢٣٣) **المناسبة الذاتية** * بين الحق وعبده من وجهين أمّا بان لايوثّر احكام تعيّن العبد وصفات كثرته في احكام وجوب الحق و وحدته بل يتأثّر منها وينصبغ ظلمة كثرته بنور وحدته وامّا بان يتصف العبد بصفات الحق ويتحقق باسمائه كلها فان اتّفق الامران فذلك العبد هو الكامل المقصود لعينه وان اتفق الامر الاول بدون الثانى فهو المحبوب المقرّب وحصول الثانى بدون الاول محال وفي كلا الامرين مراتب

سرالشيون ج

مظهر ع

صورة ج

فج

وسلم لانه الواسطة في افاضة الحق الهداية
على من يشاء من عباده و امدادهم بالنور
والآيات[ع] * ج يل

(٢٢٩) المناصفة * هي الانصاف اعنى
حسن المعاملة مع الحق و الخلق *

(٢٣٠) المنهج الاول * هو انتشار (الواحدية
من الوحدة الذاتية و كيفية انتشائه[ج]) جميع فع
الصفات والاسماء في رتب[ع] الذات ومن ج رتبة
اشهده الله على ترتّب الاسماء والصفات
في جميع رُتب الذات فقد دلّه على
اقرب السبل من المنهج الاول *

(٢٣١) المنقطع الوحداني * هو حضرة الجمع التى
ليس للغير فيها عين ولا اثر فهي محل
انقطاع الاغيار وعينُ الجمع[ج] الاحدية و ع جمع
يسمى منقطع الاشياء[ع] وحضرة الوجود ج الاشارة
وحضرة الجمع *

(٢٣٢) منتهى المعرفة * هي الحضرة الواحدية

قانعا و متوكلا وكذا في الجميع فانه انما
يسمىٰ مقاما لاقامة السالك فيه * سمي ع

(٢٢٢) مقام التنزل الرباني * هو النَفَس الرحماني اعني ظهور الوجود الحقاني فى مراتب التعيُّنات *

(٢٢٣) المكانة * هى المنزلة التى هي
ارفع المنازل عند الله وقد يطلق عليها عليه ع
المكان وهو المشار اليه بقوله تعالى فى مقعد صدق عند مليك مقتدر *

(٢٢٤) السكر * هو ارداف النِعَم مع المخالفة وابقاء الحال مع سوء الادب واظهار الآيات والكرامات من غير امر ولا حدّ

(٢٢٥) الملك * عالم الشهادة *

(٢٢٦) الملكوت * عالم الغيب *

(٢٢٧) مَلِك الملك * هو الحق فى حال مجازاة العبد على ما كان منه مما امر به *

(٢٢٨) مُمِدّ الهِمَم هو النبي صلى الله عليه

قانعا و متوكلا وكذا في الجميع فانه انما
يسمىٰ مقاما لاقامة السالك فيه * سمي ع

(٢٢٢) مقام التنزل الرباني * هو النَفَس الرحمانى اعني ظهور الوجود الحقانى في مراتب التعيُّنات *

(٢٢٣) المكانة * هى المنزلة التى هي
ارفع المنازل عند الله وقد يطلق عليها عليه ع
المكان وهو المشار اليه بقوله تعالى في مقعد صدق عند مليك مقتدر *

(٢٢٤) السكر * هو ارداف النِعَم مع المخالفة وابقاء الحال مع سوء الادب واظهار الآيات والكرامات من غير امر ولا حدّ

(٢٢٥) الملك * عالم الشهادة *

(٢٢٦) الملكوت * عالم الغيب *

(٢٢٧) مَلِك الملك * هو الحق في حال مجازاة العبد على ما كان منه مما امر به *

(٢٢٨) مُمِدّ الهمم هو النبي صلى الله عليه

(٢٢٠) المُفِيض * هو اسم من اسماء النبى صم لانه المتحقق باسماء الله و مَظهَر افاضة ع نور الهداية عليهم ع و واسطتها *

فادة ج على الخلق ج

(٢٢١) المقام * هو استيفاء حقوق المراسم فانّ من لم يستوف حقوق ما فيه من المنازل لم يصح له الترقى الى ما فوقه كما انّ من لم يتحقق بالقناعة حتى يكون له ملكةً لم يصح له التوكل ومن لم يتحقق بحقوق التوكل لم يصح له التسليم وهلمّ جرّا في جميعها وليس المراد من هذا الاستيفاء ان لم يبق عليه بقية من درجات المقام السافل حتى يمكن له الترقي الى المقام العالى فان اكثر بقايا المسافل و درجاته الرفيعة ع انما يستدرك في العالى بل المراد تمكّنه على المقام بالتثبت فيه بحيث لا يحول فيكون حالا وصدق اسمه عليه بحصول معناه بان يسمّى

الرفيقة ج

(٢٢٠) المُفِيض * هو اسم من اسماء النبى
صم لانه المتحقق باسماء الله و مَظهَر
افاضة ع نور الهداية عليهم ع و واسطتها *

فادة ج على الخلق ج

(٢٢١) المقام * هو استيفاء حقوق المراسم
فانّ من لم يستوف حقوق ما فيه من المنازل
لم يصح له الترقى الى ما فوقه كما انّ
من لم يتحقق بالقناعة حتى يكون له
ملكةً لم يصح له التوكل ومن لم يتحقق
بحقوق التوكل لم يصح له التسليم وهلمّ
جرّا في جميعها وليس المراد من هذا
الاستيفاء ان لم يبق عليه بقية من درجات
المقام السافل حتى يمكن له الترقي
الى المقام العالى فان اكثر بقايا السافل
و درجاته الرفيعة ع انما يستدرك في العالى
بل المراد تملُّكه على المقام بالتثبت
فيه بحيث لا يحول فيكون حالا وصدق
اسمه عليه بحصول معناه بان يسمّى

الرفيقة ج

كالعين والاذن واليد فانها المحالّ التى يظهر بها معاني الصفات و اصولُها والمَعلَم محل الظهور كمعالم الدين ومعالم الطريق *

(٢١٥) المعلّم الاول ومعلم الملائكة ع * هو الملك ج
آدم عليه السلام لقوله تعالى يا آدم انبئهم باسمائهم *

(٢١٦) مغرب الشمس * هو استتار الحق
بتعيناته والروح ع بالجسد * للروح بالجسد ج

(٢١٧) مفتاح سر القدر * هو اختلاف استعدادات الاعيان الممكنة فى الازل *

(٢١٨) المفتاح الاول * هو اندراج الاشياء كلها على ما هى عليها في غيب الغيوب الذي هو احدية الذات كالشجرة فى النواة يسمي بالحروف الاصلية *

(٢١٩) مفرّج ع الاحزان ومفرّج ع الكروب * هو مفرج ج
الإيمان بالقدر *

هى مصدر تلك الآية كما قال الامام
جعفر بن محمد الصادق لقد تجلّى الله
لعباده في كلامه ولكن لا يبصرون وكان
(رضى الله[ع] عنه) ذات يوم في الصلوٰة فخر فج
مغشيا عليه فسئل عن ذلك فقال ما زلت
اكرر[ع] الآية[ج] حتى سمعتها من قائلها قال اردد ج آية ع
الشيخ الكبير شهاب الدين السهروردى
قدس الله روحه كان لسان الامام جعفر
بن محمد الصادق في ذلك الوقت كشجرة
موسى عليه السلام عند ندائه منها بانّي
انا الله ولعمرى انّ المطّلع اعم من ذلك
وهو مقام شهود الحق فى كل شيءٍ متجليا
بصفاته الى ذلك الشيءُ مَظهرُها لكن
لما[ع] ورد فى الحديث النبوى ما من آية فج
الّا ولها ظهر وبطن ولكل حرف حد ولكل
حدّ مُطّلع خَصّوه بذلك *

(٢١٤) مَعالِم اعلام الصفات * هي الاعضاءُ

فكانت حقيقة سفلية عنصرية بسيطة او
مركبة وكل ما كان نسبته الى الجمع اشد
كانت حقيقة انسانية وكل ع انسان كان الى   فكل ج
الامكان اميل وكانت احكام الكثرة الامكانية
فيه اغلب كان من الكفّار وكل من كان
الى الوجوب اميل واحكام الوجوب فيه
اغلب كان من السابقين ع الانبياء و الاولياء   من ضج
وكل من تساوى فيه الجهتان ع كان مقتصدا   الجهان ج
من المؤمنين وبحسب اختلاف الميل
الى احدى ع الجهتين اختلف المؤمنون   احد ج
في قوة الايمان وضعفه *

(٢١٢) المطالعة * توقيعات الحق للعارفين
ابتداء ج وعن سؤال منهم فيما يرجع الى   ابتدأ و ع
ع الحوادث وقد يطلق على استشراف المشاهدة   المشاهد ج
عند طوالعها ومبادي بروقها *

(٢١٣) المُطّلَع * هو مقام شهود المتكلم عند
تلاوة آيات كلامه متجليا بالصفة التي

على ضمائر الناس وتجلّى له باسمه الباطن فيُشرف[ع] على البواطن وكان الشيخ ابو سعيد بن ابى الخير قدس الله روحه احدهم *

فتشرف ج

(٢١٠) المضاهاة بين الشؤن والحقائق * هى ترقّب الحقايق الكونية على الحقايق الآلهية التى هي الاسماء وترتّب الاسماء على الشؤن الذاتيه فالاكوان ظلال الاسماء وصورها والاسماء ظلال الشؤن *

(٢١١) المضاهاة بين الحضرات والاكوان * هي انتساب الاكوان الى الحضرات الثلث اعلى حضرة الوجوب وحضرة الامكان وحضرة الجمع بينهما فكل ما كان من الاكوان نسبته الى الوجوب اقوى كان اشرف[ع] واعلى فكان حقيقة علوية روحية او ملكوتية[ج] او بسيطة فلكية وكل ما كان بنسبته الى الامكان اقوى كان اخس وادنى

اشرق ج

ملكية ع

الله تعالى على سر القدر لانه يرى انّ
كل مقدور يجب وقوعه فى وقته المعلوم وكل
ما ليس بمقدور يمتنع وقوعه فاستراح من
الطلب والانتظار لما لا يقع[ع] والحزن والتحسر لم تقع ع
على ما فات كما قال الله تعالى ما اصاب
من مصيبة فى الارض الآية ولهذا قال
انس رضى الله عنه خدمتُه[ع] صلى الله خدمت رسول الله ع
عليه وسلم عشر سنين فلم يقل لشيءٍ فعلتُه
لِمَ فعلتَه ولا لشيءٍ تركتُه لِمَ تركتَه ولم يجد
هذا الانسان الا الملائم *

(٢٠٧) مشارق[ج] الفتح * هي التجليات مشارف ع
الاسمائية لانها مفاتيح اسرار الغيب وتجلّى
الذات *

(٢٠٨) مشارق شمس الحقيقة * تجليات
الذات قبل الفناء التامّ في عين احدية
الجمع *

(٢٠٩) مشرق[ج] الضمائر * من اطلعه الله بمُشرف ع

(٢٠٢) **مُسْتَوى الاسم الاعظم** * هو البيت
المحرم الذى وسع الحق اعنى قلب
الانسان[ج] الكامل * فع

(٢٠٣) **مستند المعرفة** * هى الحضرة
الواحدية التى هى منشأ جميع الاسماء *

(٢٠٤) **المستهلك** * هو الفانى فى الذات
الاحدية بحيث لا يبقى منه رسم *

(٢٠٥) **المسئلة الغامضة** * هى بقاء الاعيان
الثابتة على عدمها مع تجلى الحق باسم
النور اى الوجود الظاهر في صورها وظهوره
باحكامها وبروزه فى صور[ج] الخلق الجديد صورة ع
على الآنات[ع] باضافة وجوده اليها[ع] وتعينه بها الآنان ج فيج
مع بقائها على العدم الاصلى اذ لولا
بدوام[ع] ترجح وجودها بالاضافة والتعين بها دوام ج
لما ظهرت قط وهذا امر كشفي ذوقي ينبو[ع] ينار ج
عنه الفهم ويأباه العقل *

(٢٠٦) **المستريح** * من العباد من اطلعه

الوجوب والامكان هو الانسان الكامل وكذا
مرآة الحضرة الآلهية لانه مظهر الذات مع
جميع الاسماء *

(٢٠٠) المسامرة * محادثة الحق للعبد في
سره لانها في العرف هى المحادثة ليلا *

(٢٠١) مسالك جميع الاثنية[ع] * هى ذكر — جوامع الاثنية ع
الذاكر[ع] الذات بالاسماء الذاتية دون الوصفية — فج
والفعلية مع المعرفة بها وشهودها وذلك ان
الذات المطلقة[ع] اصل جميع اسمائه تعالى — المطلق ج
فاجلّ وجوده[ع] تعظيمه واعظمها التعظيم — وجوه ج
المطلق المتناول بجميع اوصافه[ع] فان الذاكر — اوصافها ع
اذا اثنى عليه بعلمه او جوده او قدرته
فقد قيد تعظيمه بذلك الوصف اما اذا
اثنى عليه باسمائه الذاتية كالقدوس و
السبوح والسلام والعلي والحق وامثالها
التى هى ابنية جميع الاسماء فقد عمّم
التعظيم بجميع كمالاته *

يظهر فيه هذه المراتب والذات الاحدية ليست مجلى لشيء اذ لا اعتبار للتعدد فيها اصلا حتى العالمية والمعلومية فهى مرتبة[ع] اصلية ترتّب[ع] هذه المراتب بتنزلاتها وما عداها كلّها مجال[ع] باطنة او ظاهرة ولا مجلى لاحدية الذات الا الانسان الكامل *

رتبة ج تترتب ج

مجالي ع

يقيد ج

(١٩٧) مرأة الكون * هو الوجود المضاف الوحدانى لان الاكوان و اوصافها واحكامها لم تظهر الا فيه وهو يخفى[ع] بظهورها كما يخفى[ع] وجه المرأة بظهور الصور فيه *

تختفي ج

مختفي ج

(١٩٨) مرأة الوجود * هى التعينات المنسوبة الى الشؤن[ع] الباطنة التى[ع] صورها الاكوان فان الشؤن باطنة والوجود المتعين بتعيناتها ظاهر فمن هذا الوجه كانت الشؤن مرايا للوجود الواحد المتعين بصورها *

الشيون ع الي ج

(١٩٩) مرأة الحضرتين * اعني حضرت

الرحمانی بالوجود حتى يترجح وجوده
على عدمه الذى هو مقتضى ذاته بدون
موجده[ج] وذلك فى التحلل وبدله من الغذاء وجوده ع
والنَفس[ج] ومدده من الهواء ظاهر محسوس والتنفس ع
واما فى الجمادات والافلاك والروحانيات الظاهر للمحسوس ظ
فالعقل يحكم بدوام رجحان وجودها
من[ع] مرجّحه والشهود يحكم بكون كل ممكن فج
فى كل آن خلقا جديدا كما يأتي *

(١٩٦) **المراتب الكلية** * ست[ع] مرتبة الذات ستة ج
الاحدية ومرتبة الحضرة الالهية وهى
حضرة الواحدية ومرتبة الارواح المجرّدة و
مرتبة النفوس العاملة[ج] وهى عالم المثال و العالمة ج
عالم الملكوت ومرتبة عالم الملك وهو عالم
الشهادة ومرتبة الكون الجامع وهو الانسان
الكامل الذى هو مجلى الجميع وصورة
جمعية[ع] وانما قلنا ان المجالى خمسة جمعيته ج
والمراتب ستة[ع] لان المجلى هو المظهر الذى ست ع

الطمس فناء صفاته[ج] في صفات الحق فالاول الصفات ع
لا يرى فى الوجود فعلا[ع] للشيء الا للحق و فى الوجود وصفاج
الثاني لا يرى لشيء صفة[ع] الا للحق والثالث
لا يرى وجودا الا للحق *

(١٩١) المحاضرة * حضور القلب مع الحق في الاستفاضة من اسمائه تعالى *

(١٩٢) المحاذاة * حضوره مع وجهه بمراقبة
تُذْهِله عمّا سواه حتى لا يرى غيره
لغيبته عن كلهم[ج] * كل هم ع

(١٩٣) المحادثة * خطاب الحق للعبد في صورة من عالم الملك كالنداء لموسى من الشجرة *

(١٩٤) المخدع * موضع ستر القطب عن الافراد الواصلين *

(١٩٥) المدد الوجودي * هو وصول كل ما
يحتاج اليه الممكن[ع] في وجوده على الولاء ممكن ج
حتى يبقى فان الحق يُمِدّه من النفس

الحق تعالى وحده فهو العابد باعتبار تعينه و تقيّده بصورة العبد التي هي شان من شؤنه[ع] الذاتية و هو المعبود باعتبار اطلاقه و عينُ العبد باقية على عدمها فالعبد ممحوّ و العبودية ممحوّة[ع] كما قال الله تعالى وما رميتَ اذ رميتَ ولكن الله رمىٰ الا ترى الى قوله تعالى ما يكون من نجوى ثلثة الّا هو رابعهم ولا خمسة الا هو سادسهم و قوله لقد كفر الذين قالوا ان الله ثالث ثلّثه فاثبت انه رابع ثلٰثة ونفى انه ثالث ثلٰثه لانه لو كان احدهم لكان ممكنا مثلهم تعالى عن ذلك و تقدّس اما اذا كان رابعَهم فكان غيرهم باعتبار الحقيقة عينهم باعتبار الوجود او غيرهم باعتبار تعيناتهم عينهم باعتبار حقيقتهم *

شيونة ج

محوة ج

(۱۹۰) المحق * فناء وجود العبد في ذات الحق كما ان المحو فناء افعاله في فعل الحق و

بالآفات و يقابله اثبات المواصلات وذلك برفع اوصاف العبد و رسوم اخلاقه وافعاله بتجليات صفات الحق واخلاقه وافعاله كما قال كنتُ سمعَه الذى يَسمَع به الحديث

(١٨٨) محو الجمع ومحو الحقيقى * فناء الكثرة في الوحدة *

(١٨٩) محو العبودية ومحو عين العبد * هو اسقاط اضافات الوجود الى الاعيان فان الاعيان شؤنٌ غيبيه ظهرت فى الحضرة الواحدية بحكم العالمية فهي معلومات معدومة العين ابدا الا انّ الوجود الحق ظهرفيها فهي مع كونها ممكنات معدومة لها آثار فى الوجود الظاهر بها وبصورها المعلومة والوجود ليس الا عين الحق تعالى والاضافة نسبة ليس لها وجود في الخارج والافعال والتاثيرات ليست الا تابعة للوجود اذ المعدوم لا يؤثر فلا فاعل ولا موجود الا

شيون ج

(١٨٣) مجمع[صح] الاضداد * هو الهوية — محبة ظ
المطلقة التي هي حضرة تعانق الاطراف
(١٨٤) المحبة الاصلية * هي محبة الذات
عينها لذاتها لا باعتبار امر رايد[ع] لانها اصل — زايد ج
جميع انواع المحبات وكل ما بين اثنين
فهي اما لمناسبة في ذاتيهما او لاتّحاد في
وصف او مرتبة او حال او فعل *

(١٨٥) المحفوظ * هو الذي حفظه الله تعالى
من المخالفات في القول والفعل والارادة
فلا يقول ولايفعل الاّ ما يرضى به الله
ولا يريد الاّ ما يريده الله ولا يقصد الا ما
امر[ع] الله به * — امره ج

(١٨٦) محو ارباب الظواهر * رفع اوصاف — الظاهر ج
العادة والخصال الذميمة ويقابله الاثبات
الذي هو اقامة احكام العبادة واكتساب
الاخلاق الحميدة *

(١٨٧) محو ارباب السراير * هو ازالة العلل

* الخامس مجلى عالم الملك بالكشف
الصورى وعجائب عالم المثال والمدبّرات
الكونية في العالم السفلى * مجالى ج

(١٨٠) مَجْلَى الاسماء الفعلية * هى المراتب
الكونية التي هي اجزاء العالم وآثار
الافعال *

(١٨١) مجمع البحرين * هو حضرة قاب
قوسين لاجتماع بحرى الوجوب والامكان فيها فم فج
وقيل هو حضرة جمع الوجود باعتبار اجتماع
الاسماء الآلهية والحقائق الكونية فيها *

(١٨٢) مجمع الاهواء * هو حضرة الجمال ترشحة ج
المطلق فانه لا يتعلق هوى الا برشحة من فم
الجمال ولذلك قيل * شعر * نَقّلِ فؤادك بالحب ح
حيث شئت من الهوى * ما الحب إلّا
للحبيب الاول * وقال الشيبانى رحمة الله ج
عليه * كل الجمال غدا لوجهك مجملا * عند وجهك مجمل
لكنه في العالمين مفصّل *

تعالى لنفسه واصطفاءع لحضرة أُنسه وطهّره اصطفاء ج
بماء قدسه فحاز من المنح والمواهب ما فاز به
بجميع المقامات والمراتب بلا كلفة المكاسب
والمتاعب *

(١٧٩) المجالى الكلية والمطالع والمنَصّات *
هى مظاهر مفاتيح الغيوب التى انفتحت
بها مغالق الابواب المسدودة بين ظاهر
الوجود وباطنه وهي خمسة * الاول هو
مَجلى الذات الاحدية وعين الجمع ومقام
اَوْ ادنى والطامّة الكبرى ومجلىٰ حقيقة
الحقائق وهو غاية الغايات ونهاية النهايات اشارة الى صورة النجم
* الثانى مجلى البرزخية الاولىج ومجمع الاولى ع
البحرين ومقام قاب قوسين وحضرة جمعية
الاسماء الآلهية * الثالث مجلىع عالم مجرى ج
الجبروت وانكشاف الارواح القدسية * الرابع
مجلى عالم الملكوت والمدبّرات السماوية
والقائمين بالامر الالهى في عالم الربوبية

التى ذكرها ابو محمد[ع] رُوَيم وهى التمسّك بالفقر والافتقار والتحقق بالبذل والايثار و ترك التعرض والاختيار *

(١٧٦) المتحقِق بالحق[ج] * من يشاهده تعالى في كل متعين بلا تعين به فانه تعالى وانكان مشهودا في كل مقيد باسم اوصفة اواعتبار او تعين اوحيثية فانه لاينحصر فيه ولا يتقيد به[ع] فهو المطلق المقيّد والمقيّد المطلق المنزّه من التَقَيدّ[ع] و اللاّتقيد والاطلاق واللاّاطلاق *

(١٧٧) المتحقق بالحق والخلق * من يرى انّ كل مطلق فى الوجود له وجه الى التقيدّ[ع] و كل مقيّد له وجه الى الاطلاق بل يرى كل الوجود حقيقة واحدة له وجه مطلق و وجه مقيّد بكل قيد ومن شاهد هذا المشهد[ع] ذوقا كان متحققا بالحق والخلق والفناء والبقاء *

(١٧٨) المجذوب * من اصطنعه[ع] الحق *

مجد ج

ولا ع

يقيل ج

تقبيدج التقييدج

التقييل ج

المشهود ج

اصطفه ج

باعتبار تقدم الذات الاحدية على الحضرة الواحدية التي هي منشأ التعينات و النسب الاسمائية والصفات والاضافات اعتبارات عقلية *

(١٧٤) مبادی النهايات * هي فروض العبادات اي الصلوٰة والزكوٰة والصوم والحج و ذلك انّ نهاية الصلوٰة هي كمال القرب والمواصلة الحقيقية و نهاية الزكوٰة هي بذل ما سوى الله لخلوص محبة الحق و نهاية الصوم هى الامساك عن الرسوم الخلقية وما يقوّيها بالفناء في الله ولهذا قال فی الكلمات القدسية الصوم لی وانا اجزى به و نهاية الحج الوصول الى المعرفة والتحقق بالبقاء بعد الفناء لان المناسك كلها وضعت بازاء منازل السالك الى النهاية و مقام احدية الجمع والفرق *

ع الواصلة

ج بخلوص

فج

ج معرفته

* باب الميم *

(١٧٠) الماسک والمسوک به والمسوک لاجله * هو العهد[ع] المعنوية و هی حقيقة الانسان الكامل[ج] كما[ع] قال الله[ج] تعالی لولاك لما خلقتُ الأفلاك قال الشيخ ابو طالب المكي قدس الله سره في كتاب قوة القلوب ان الافلاك تدور بانفاس بني آدم و قال الشيخ محي الدين العربي[ج] قدس الله سره في استفتاح كتاب نسخة الحق الحمد لله الذی جعل الانسان الكامل معلّم الملَك وادار سبحانه و تعالی تشريفا و تنويها[ع] بانفاسه الفَلَك كل ذلك اشارة الی ما ذكر *

(١٧١) ماء القدس * العلم الذي يطهّر النفس من دنس الطباع[ع] و نجس الرذائل او الشهودُ الحقيقي بتجلی القديم الرافع للحدث فان الحدث نجس *

(١٧٢) المبدائية * اضافة محضة تلی الاحدية

العهد ج

فع ه مع

فع

تنزيها ج

الطبائع

سارية لعمر رضى الله عنه و هو من الكشف الصورى و بالمعنى الاول من الكشف المعنوي الحاصل من الجناب الاقدس *

سايرة بعمر ج
المعنوى ج

(١٦٨) اللوامع * انوار ساطعة تلمع لاهل البدايات من ارباب النفوس الضعيفة الطاهرة فتنعكس من الخيال الى الحس المشترك فتصير مشاهدة بالحواس الظاهرة فيترآى لهم انوار كانوار الشهب والقمر والشمس فتضيء ما حولهم فهي اما من غلبة انوار القهر والوعيد على النفس فتضرب الى الحمرة و اما من غلبة انوار اللطف والوعد فتضرب الى الخضرة والفقوع *

انوار ضج
فيتراأى ج
فيضئ ج وهى ج

(١٦٩) ليلة القدر * ليلة يختص فيها السالك بتجلٍ خاص يعرف به قدره و رتبته بالنسبة الى محبوبه و هي وقت ابتداء وصول السالك الي عين الجمع و مقام البالغين في المعرفة *

بتجلى ج

(١٦٢) اللسنع * ما يقع به الافصاح الالهىج اللسفج آلهيع
للآذان الواعية ممّاع يريد ان يعلّمهم ذلك ماج
اما على سبيل التعريف اللهىع و اما على التعرف الالهي ج
سبيلع نبي او وليّ او صديق * لسان ج

(١٦٣) لسان الحق * هو الانسان المتحقق
بمظهرية الاسم المتكلم *

(١٦٤) اللطيفة * هى كل اشارة دقيقة المعني
يلوح منها فى الفهم معني لاتسعه العبارةُ

(١٦٥) اللطيفة الانسانية * هى النفس الناطقة
المسماة عندهم بالقلب و هي فى الحقيقة
تنزّل الروح الى رتبة قريبة من النفسع الحيوانية ضج
مناسبة لها بوجه و مناسبة للروح بوجه و
يسمّى الوجه الاول الصدر والثاني الفؤاد

(١٦٦) اللوح * هوالكتاب المبين والنفس
الكلية *

(١٦٧) اللوائح * جمع لائحة و قد تطلق
على ما يلوح للحس من عالم المثال كحال

ي الاشياء والناسوت هو المحل القائم به و ذلك الروح[ع] *

القائم بذلك
الروح ج

(١٥٩) اللب * هو العقل المنوّر بنور القدس الصافي من قشور الاوهام والتخيلات *

(١٦٠) لب اللب * هو مادة[ع] النور الآلهي القدسي الذى يتأيّد به العقلُ فيصفو من القشور المذكورة ويدرك العلوم المتعالية[ج] من ادراك القلب المتعلق بالكون المصونةَ من الفهم المحجوب بالعلم الرسمى و ذلك من حسن السابقة المقتضى بخير[ج] الخاتمة

تارة ع
المنقالية ع
المناقلية ظ
لحسن ع

(١٦١) اللبس * هى الصورة العنصرية التي تلبس الحقائق الروحانية قال الله تعالى ولو جعلناه ملكا لجعلناه رجلا و للبسنا عليهم ما يلبسون ومنه لبس الحقيقة الحقانية بالصور[ع] الانسانية كما اشير اليه فى الحديث القدسي بقوله تعالى اوليائي تحت قبابي لا يعرفهم غيرى *

بالصورة ج

بمظهر ع — التجليات وقد يطلق على المتحقق بمظهرية ع
النفس الكلية من قوله تعالى فلما جن
عليه الليل راى كوكبا *

الكيماء ج — (۱۵۳) الكيميا ع * القناعة بالموجود و ترك
التشوق الى المفقود قال اميرالمؤمنين علي
يغنى ج — رضي الله عنه القناعه كنز لا ينفد ج *

كيماء ج النفس ج — (۱۵۴) كيميا ع السعادة * تهذيب الاخلاق ع
باجتناب الرذائل و تزكيتها عنها واكتساب
تجليتها ج — الفضايل وتحليتها ع بها *

كيماء ع — (۱۵۵) كيمياء ع العوام * استبدال المتاع الاخروي
الباقى بالحطام الدنيوى الفاني *

كيماء ج — (۵۶) كيميا ع الخواص * تخليص القلب من
الكون باستئثار المكون *

* باب اللام *

(۱۵۷) اللائحة * هى ما يلوح من نور
ايضا صح — التجلي ثم يروح ويسمى ع بارقة و خطرة *

(۱۵۸) اللاهوت * هى الحيوة السارية

والخارجيات بالكلمة الوجودية[ج] والمجردات المفارقات بالكلمة التامة[ع] *

الوجود ع
بالكلمات التامات ج

(١٤٨) كلمة الحضرة * اشارة الى قوله تعالى كن قوله تعالى انما امرنا لشيء اذا اردناه[ع] ان نقول له كن فيكون فهى صورة الارادة الكلية *

اردنا ج

(١٤٩) الكنز المخفى * هو الهوية الاحدية المكنونة في الغيب وهو بطن كل باطن *

(١٥٠) الكنود * فى الشريعة تارك الفرايض وفى الطريق[ع] تارك الفضائل وفي الحقيقة من اراد شيئا لم يرده الله تعالى لانه ينازع الله فى مشيته فلم يعرف حق[ع] نعمته *

الطريقة ج
حقيقة ج
مشت ج

(١٥١) كون الفطور غير مشتت[ع] للشمل * ومعناه ان تكثر الواحد الحق[ع] بتمييز[ع] التعينات لايوجب تفرق الجمعية الالهية ولا[ع] الاحدية الذاتية *

فج بتميز ج
فج

(١٥٢) كوكب الصبح * اول ما يبدو من

والقهّار والنافع والضارّ وكذا القابلع كالانيس القابلة ج
والهائب والراجي والخائف والمنتفع والمتضرر

(١۴۴) يوم الجمعة ❋ وقت اللقاء والوصول
الى عين الجمع

❋ باب الكاف ❋

(١۴۵) الكتاب المبين ❋ هو اللوح المحفوظ
المراد بقوله تعالى ولا رطب ولا يابس الّا
في كتاب مبين ❋

(١۴٦) الكل ❋ هو اسم للحق تعالى باعتبار
الحضرة الواحدية الالهية الجامعة للاسماء
كلها ولهذا يقال احد بالذات كل بالاسماء

(١۴٧) الكلمة ❋ هىع ممّاع يكنى بها من كل فمج
واحدة من الماهياتع والاعيان والحقائق المباهات ج
والموجودات الخارجية وفى الجملة من كل
متعين وقد يخص المعقولات من الماهياتع المباهات ج
والحقائق والاعيان بالكلمة المعنوية والغينيةع الغيبية ج

(١٤٠) **الطريقة** * هي السيرة المختصة
بالسالكين الى الله من قطع المنازل الترقي ج
والتوقي[ع] في المقامات

(١٤١) **الطمس** * هو ذهاب رسوم السيار فج
بالكلية في صفات نور الانوار والله[ع] الهادي

* باب الياء * النفس الكلية ضج

(١٤٢) **الياقوتة الحمراء** * هي النفس[ع] لامتزاج
نوريتها بظلمة التعلق بالجسم بخلاف المفارق ج
العقل المفارق[ع] المعبر عنه بالدرة البيضاء

(١٤٣) **اليدان** * هما اسما الله المتقابلة
كالفاعلة والقابلة ولهذا وبّخ ابليس بقوله ان لا ضج
تعالى ما منعك ان[ع] تسجد لما خلقتُ مجمع ج
بيديّ ولما كانت الحضرة الاسمائية تجمع[ع]
حضرتي الوجوب والامكان قال بعضهم
ان اليدين هما حضرتا الوجوب والامكان
والحق ان التقابل اعم من ذلك فانّ الفاعل
قد يتقابل كالجميل والجليل واللطيف

فحسن اخلاقه و صفاته بتنوير باطنه * فيحسن ج

(١٣٣) الطاهر * مَن عصمه الله من المخالفات

(١٣٤) طاهر الظاهر * مَن عصمه الله من المعاصي *

(١٣٥) طاهر الباطن * من عصمه الله من الوساوس والهواجس والتعلق بالاغيار * لوسواس ج

(١٣٦) طاهر السر * من لايذهل عن الله طرفة عين *

(١٣٧) طاهر السر والعلانية * من قام بتوفية حقوق الحق والخلق جميعا لسعته برعاية الجانبين * بتوفيقه ج

(١٣٧) الطب الروحانی * هو العلم بكمالات القلوب و افاتها و امراضها و ادوائها و بكيفية حفظ صحتها و اعتدالها و ازالة امراضها وردّ صحتها اليها * فع فع

(١٣٩) الطبيب الروحانی * هو الشيخ العارف بذلك القادر على الارشاد والتكميل

النار فكيف يلقى الله عبيده فيها وهو
ارحم الراحمين قال الراوي فبكى رسول بهم ع
الله صلى الله عليه وسلم وقال هكذا
اوحى الله الىّ *

(١٣٠) الحكمة المجهولة * عندنا هى ما خفى
علينا وجه الحكمة في ايجاده كايلام بعض
العباد و موت الاطفال والخلود فى النار
فيجب الايمان به والرضاء بوقوعه و اعتقاد
كونه عدلا[ج] و حقا * فع

(١٣١) الحكمة الجامعة * معرفة الحق والعمل
به و معرفة الباطل والاجتناب عنه كما قال
عليه السلام اللهمّ[ع] ارنا الحق حقا و ارزقنا فج
اتّباعه و ارنا الباطل باطلا و ارزقنا اجتنابه
(انك مجيب الدعوات[ج]) * نع

* باب الطاء *

(١٣٢) الطوالع[ع] * اول ما يبدو من الطالع ج
تجليات[ج] الاسماء الالهية على باطن العبد تحليات ع

هي عليه و ارتباط الاسباب بالمسببات و
نظام انضباط ج اسرار انضباط نظامع الموجودات والعمل
يوتي ج بمقتضاه و من يؤتع الحكمة فقد اوتي
خيرا كثيرا ❊

(١٢٨) الحكمة المنطوق بها ❊ هي علوم
الشريعة والطريقة ❊

(١٢٩) الحكمة المسكوت عنها ❊ هي اسرار
الحقيقة التي لا يفهمها علماء الرسوم والعوام
على ما ينبغي فتضرهم او تهلكهم كما
روي ان رسول الله صلى الله عليه وسلم
كان بجماز في بعض سكك المدينة ومعه
اصحابه فاقسمت عليه امرأة ان يدخلوا
منزلها فدخلوا فيها فراوا نارا مضطرمة و
سك صح اولادع المراة يلعبون حولها فقالت يا نبي الله
الله ارحم بعبادة ام انا باولادي فقال بل
سر صح الله ارحم فانهع ارحم الراحمين فقالت اتراني
يا رسول الله احب ان القى ولدي في

بمرة ولا يبعد بحيث هو نهى ❁

ـ [illegible] مرتبية ووجودية ❁ هو أن لا يحجب كمالا [illegible] لا في قرب ولا نقصا في البعد ❁ نقص

ـ حقيقة الحقائق ❁ هي الذات الأحدية الجامعة لجميع الحقائق وتسمى حضرة الجمع وحضرة الوجود ❁

ـ الحقيقة المحمدية ❁ هي الذات مع التعين الأول فله الأسماء الحسنى كلها وهو الاسم الأعظم ❁

ـ حقائق الأسماء ❁ هي تعينات الذات ونسبها لأنها صفات تتميز بها الأسماء بعضها عن بعض ❁

ـ حق اليقين ❁ هو شهود الحق حقيقة في مقام عين جمع الأحدية ❁ حكم

ـ الحكمة ❁ هي العلم بحقائق الأشياء وأوصافها وخواصها وأحكامها على ما

الذاتية الكامنة في غيب الغيوب كالشجرة في النواة و اليها اشار الشيخ بقوله * كنا حروفا عاليات لم يقل * متعلقات في ذرى اعلى القلل * انما انت فيه ونحن انت وانت هو * والكل في هو هو فسل عمن وصل *

شعر صح
نقل ج ورى ج
انا ج
فسيل ج

(١١٩) الحرية * هى الانطلاق من رق الاغيار وهي على مراتب حرية العامة من رق الشهوات وحرية الخاصة من رق المرادات لفناء ارادتهم في ارادة الحق وحرية خاصة الخاصة من رق الرسوم والآثار لانمحاقهم في تجلي نور الانوار *

الحرية ع

(١٢٠) الحرق * هو واسط التجليات الجاذبة الى الفناء التي اوايلها برق و اواخرها الطمس فى الذات *

اوسط ج

(١٢١) حفظ العهد * هو الوقوف عند ما حده الله تعالى لعباده فلا يفقد حيث ما

امر ولا يوجد حيث ما نهى *

(١٢٢) حفظ عهد الربوبية والعبودية * هو ان لا ينسب كمالا الا الى الرب ولا نقصا ع الا الى العبد *

نقصانا ج

(١٢٣) حقيقة الحقائق * هى الذات الاحدية الجامعة لجميع الحقائق و تسمى حضرة الجمع و حضرة الوجود *

(١٢٤) الحقيقة المحمدية * هى الذات مع التعين الاول فله الاسماء الحسنى كلها و هو الاسم الاعظم *

(١٢٥) حقائق الاسماء * هي تعينات الذات و نسبها لانها صفات تتميز بها الاسماء بعضها من بعض *

(١٢٦) حق اليقين * هو شهود الحق حقيقة فى مقام عين جمع ع الاحدية *

الجمع ع

(١٢٧) الحكمة * هى العلم بحقائق الاشياء و اوصافها ع و خواصها و احكامها على ما

فج

الذاتية الكامنة في غيب الغيوب كالشجرة
شعر صح في النواة و اليها اشار الشيخ بقوله ع * كنا
نقل ج ورى ج حروفا عاليات لم يُقَل ع * متعلقات في درى ع
انا ج اعلى القُلَل * انما ع انت فيه ونحن انت
فسيل ج و انت هو * والكل في هو هو فسل ع عمن
وصل *

(١١٩) الحرية * هي الانطلاق عن رق
الحرية ع الاغيار وهي على مراتب حرية ع العامة
عن رق الشهوات وحرية الخاصة عن رق
المرادات لفناء ارادتهم في ارادة الحق وحرية
خاصة الخاصة عن رق الرسوم والآثار
لانمحاقهم في تجلي نور الانوار *

اوسط ج (١٢٠) الحرق * هو اوسط ع التجليات الجاذبة
الى الفناء التي اوايلها برق و اواخرها
الطمس في الذات *

(١٢١) حفظ العهد * هو الوقوف عند ما
حدّه الله تعالى لعباده فلا يفقد حيث ما

(١١٣) الزيت * نور استعدادها الاصلي
والله الموفق *

* باب الحاء *

(١١٤) الحال * ما يرد على القلب لمحضع بمحض ج
الموهبة من غير تعمّل واجتلاب كحزن او
خوف او بسط او قبض او شوق او ذوق
و تزول بظهوره صفات النفس .سواء يعقبه
المثل اولا فاذا دام وصار ملكاع سمى مقاما ملكة ط
(١١٥) حجة الحق على الخلق * هو الانسان
الكامل كآدم عليه السلام حيث كان حجة
على الملائكة في قوله تعالى * ياآدم
انبئهم باسمائهم الى قوله عوما كنتم تكتمون فج
(١١٦) الحجاب * انطباع الصور الكونية
فى القلب المانعة لقبول تجلى الحقائق
(١١٧) الحروفع * هي الحقائق البسيطة مج
من الاعيان *
(١١٨) والحروف العاليات * هى الشؤونع الشؤون. ج الشيئان

* باب الزاء *

(١٠٧) الزاجر * واعظ الله في قلب المؤمن وهو الفوز المقذوف فيه الداعي له الى الحق * النور ج

(١٠٨) الزجاجة * المشار اليها في آية النور هي القلب والمصباح هو الروح والشجرة التي يتّقد منها الزجاجة المشبّهة بالكوكب الدري هي النفس والمشكاة البدن *

(١٠٩) الزمرّدة * هي النفس الكلية *

(١١٠) الزمان * المضاف الى الحضرة العندية هو الآن الدائم المذكور في باب الالف *

(١١١) زواهر الانباء وزواهر العلوم وزواهر الوصلة * هي علوم الطريقة لكونها اشرف العلوم و انورها وكون الوصلة الى الحق متوقفة عليها *

(١١٢) الزيتونة * هي النفس المستعدّة للاشتعال بنور القدس بقوة الفكر *

الوقت) ولهذا قيل الصوفي ابن
الوقت *

(١٠٢) الوقت الدائم * هو الآن الدائم

(١٠٣) الوقفة * هي التوقف بين
المقامين ســاء ما ع بقي ع عليه من حقوق   نمج باقي ج
الاول والتهيئ ع لما يرتقي اليه بآداب   والتهيؤ ج
الثاني *

(١٠٤) الوقوف الصادق * هو الوقوف مع
مراد الحق *

(١٠٥) الولي * من تولى الحق ع و امره   نمج
و حفظه من العصيان ولم يخلّه و نفسه
بالخذلان حتى يبلّغه فى الكمال مبلغ
الرجال قال الله تعالى وهو يتولّى
الصالحين *

(١٠٦) الولاية * هي قيام العبد بالحق
عند الفناء من نفسه و ذلك بتولى الحق
اياه حتى يبلّغه غاية ع مقام القرب والتمكين   غايته ع

ووفاء بما اخذ على العبد بلا[ع] رغبة ولا رهبة   ولا ج
ولا غرض[ع] ولخاصة الخاصة العبودية[ظ] على التبرؤ[ع]   غرضا ج العبودة عج
من الحول والقوة وللمحب صون قلبه عن   التبرى ع
الاتساع لغير المحبوب ومن لوازم الوفاء بعهد
العبودية ان ترى كل نقص يبدو منك
راجعا اليك ولا ترى كمالا لغير ربك

(١٠٠) الوفاء بحفظ عهد التصرف * ان لا تذهب[ع]   يذهل ج
هل[ع] من عبوديتك و عجزك في اوقات[ع] ما   في الاوقات ج
يمنحك من التصرفات وخرق العادات

(١٠١) الوقت * ما حضرك في الحال فان
كان من تصريف الحق فعليك الرضاء و
الاستسلامُ حتى تكون بحكم الوقت
لا يخطر ببالك غيره وان كان مما يتعلق
بكسبك فالزم ما اهمك فيه لا تعلّق
بالك[ع] بالماضي والمستقبل فان تدارك   لك ع
الماضي تضييع للوقت[ع] (وكذا الفكر فيما   الوقت ج
يستقبل فانه عسي ان لا تبلغه وقد فاتك

(٩٨) **وصل الوصل** * هو العود بعد الذهاب
والعروجُ بعد النزول فان كل احد منا نزلَ[ع] ينزل ج
من اعلى المراتب وهو عين الجمعِ[ع] الاحديةُ جمع ج
التى هى الوصل المطلق في الازل الى
ادنى المَهاوي وهو عالم العناصر المتضادة
فمِنّا من اقام في غاية الحضيض حتى هبط
اسفل السافلين ومنا من رجع وعاد الى
مقام الجمع بالسلوك الى الله و فى الله
بالاتصاف بصفاته والفناء[ج] في ذاته حتى الغناء ع
حصل على[ع] الوصل الحقيقي فى الابد كما له ج
كان في الازل *

(٩٩) **الوفاء بالعهد** * هو الخروج من عهدة ما
قيل[ع] عند الاقرار بالربوبية بقول بلى[ع] قبل ج بقوله ج
حيث قال الله تعالى الست بربكم قالوا
بلى وهو للعامة العبادة رغبة في الوعد ورهبة
من الوعيد وللخاصة العبودية على الوقوف
مع الامر لنفس الامر وقوفا عند ما حُدَّ[ج] اخذ ع

من الوصل والحركة من السكون فقد بلغ
مبلغ القرار[ج] في التوحيد ويروى في المعرفة و القرآن ع
المراد بالحركة السلوك و بالسكون القرار فى
عين احدية[ع] الذات وقد يعبّر بالوصل من الاحدية ج
فناء العبد باوصافه فى اوصاف الحق وهو
التحقق باسمائه تعالى المعبّر منها[ع] باحصاء عنه ج
الاسماء كما قال عليه الصلوة والسلام من
احصاها دخل الجنة *

(٩٧) وصل الفصل * شعب الصدع وجمع
الفرق وهو ظهور الوحدة في الكثرة فان
الوحدة واصلة لفصولها باتّحاد الكثرة بها و
جمعها لشتاتها كما ان فصل الوصل هو[ع] فع
ظهور الكثرة في الوحدة فان الكثرة فاصلة
لوصل الوحدة مكثرةً لها با لتعينات الموجبة
لتنوع ظهور الوحدة فى القوابل المختلفة
(اختلاف اشكال الوجه الواحد في المرا يا
المختلفة[ع]) * فج

الاحدية قبل الواحدية[ع] فانه فى الحضرة الوحدانية ج
الثانية وما بعدها يتلبس بمعانى. الاسماء و
حقايق الاعيان ثم بالصور الروحانية ثم
بالصور المثالية ثم بالحسية[ع] بالجسمية ج

(٩۴) **الوصف الذاتى للحق** * هو احدية الجمع
والوجوب الذاتي والغنى عن العالمين

(٩٥) **الوصف الذاتى للخلق** * هو الامكان
الذاتى والفقر الذاتي

(٩٦) **الوصل** * هو الوحدة الحقيقية الواصلة
بين البطون و الظهور وقد يعبّر به عن
سبق الرحمة بالمحبة المشار اليها فى قوله
فاحببت ان اُعْرَفَ فخلقت الخلق وقد
يُعبّر به عن قيّومية الحق للاشياء فانها[ج] فان بهاتصل ع
تصل الكثرة بعضها ببعض حتى تتّحد فان بهاتتصل ط
بالفصل عن تنزهه عن حَدَثها[ع] قال الامام حدوثها ج
المعصوم[ع] ابو عبد الله جعفر بن محمد فع
الصادق رضى الله عنهما من عرف الفصل

صدق من قال ان الوجود عين حقيقة
الواجب و غير حقيقة كل ممكن لانه زائد
على كل ماهية و عين[خ] اذ لا نشك[ج] ان   عير ع شاء ع
سوادية السواد[ع] وانسانية الانسان مثلا شي   سوداوية السود ج
غير وجوده وهو بدون الوجود معدوم *

(٩٠) وجه الحق * هو ما به الشى[ع] حقا اذ   يكون ضج
لاحقيقة لشى الا به تعالى[ع] وهو المشار اليه
بقوله تعالى فاينما تولّوا فثمّ وجه الله وهو[ج]   فهو ع
عين الحق المقيّم لجميع الاشياء فمن رآى
قيّومية الحق[ع] للاشياء[ع] فهو الذي يرى وجه   فج الاشيا ج
الحق في كل شى

(٩١) وجه جميع[ع] العابدين * هى الحضرة   جمع ج
الالوهية *

(٩٢) الورقاء * هى النفس الكلية التى هى
قلب العالم وهو اللوح المحفوظ والكتاب
المبين *

(٩٣) وراء اللبس * هو الحق في الحضرة

هو الوجود من حيث هو وجود فان اعتبرته
كذلك فهو المطلق اى الحقيقة التى مع كل
شيء لا بمقارنة فان ما غير الوجود البحت هو فعج
العدم المحض فكيف يقارنه ما هو به يقارن ج فج
وجود و بدونه معدوم و غير كل شيء موجود ع
لا بمزايلة فان ما عداه هي الاعيان
المعدومة و هى غير الوجود البحت فان فج
فارقها لم يكن شيا فالكل به موجود وهو والكل ج
بذاته موجود فان قيدته بالتجرد اى بقيد ان
لا يكون معه شى فهو الاحد الذي
كان ولم يكن معه شى ولهذا قال المحققون المحقق ع
فهو الآن كما كان وان قيدته بقيد ان فع والان ع
لا يكون معه شي فهو عين المقيد الذي فج
هو به موجود و بدونه معدوم وقد تجلى في
صورته فاضيف اليه الوجود فاذا اسقطت فاذا سقطت ع
الاضافة فهو معدوم فى ذاته وهذا معنى
قولهم التوحيد اسقاط الاضافات وقد

الغيب باي طريق كان

(٨٥) واسطة الفيض و واسطة المدد * هو
الانسان الكامل الذى هو الواسطة[ج] بين الرابطة ع
الحق و الخلق بمناسبته للطرفين كما قال
الله لولاكَ[ج] لما خلقتُ الافلاك فع

(٨٦) الوتر * هو الذات باعتبار سقوط جميع
الاعتبارات فان الاحدية لا نسبة لها الى العبارات ج
شيء ولا نسبة لشيء اليها اذ لا شيء في
تلك الحضرة اصلا بخلاف الشفع الذى
باعتباره تعينت الاعيان و حقايق الاسماء

(٨٧) الوجود * وجد ان الحق ذاتهَ بذاته و
لهذا تسمى حضرةُ الجمع حضرةَ الوجود[ع] بحضرة الجمع
وحضرة الوجود ج

(٨٨) وجها العناية * هما الجذبة و السلوك
اللذان هما جهتا الهداية

(٨٩) وجها الاطلاق والتقييد * هما جهتا اعتبار
الذات بحسب سقوط جميع الاعتبارات
وبحسب اثباتها فانّ ذات الحق

العلوية بالتوجه الى الجهة السفلية *

(٧٧) الهواجس * هى الخواطر النفسانية *

(٧٨) الهواجم * ما يرد على القلب بقوة
الوقت ع من غير تعمّل ع من العبد و هى البواده المذكورة — القلب ج تعمد ج

(٧٩) الهيولى * عندهم اسم للشي ج بنسبته الى ما يظهر فيه من الصور فكل باطن يظهر فيه صورة يسمونه هيولى — الشي ع

* باب الواو *

(٨٠) الواو * هو الوجه المطلق في الكل

(٨١) الواحدية * اعتبار الذات من حيث انتشاء الاسماء منها و واحديتها ع بها مع تكثرها بالصفات — وحدانيتها ج

(٨٢) الواحد * اسم الذات بهذا الاعتبار

(٨٣) الوارد * كل ما يرد على القلب من المعانى من غير تعمّل ج من العبد — تعمد ج

(٨٤) الواقعة * ما يرد على القلب من عالم

طلب الاجر على العمل حتى يأنف
قلبه ان يشتغل بتوقع ما وعده الله من نع
الثواب على العمل فلا يفرغ من التوجه نع نع
الى مشاهدة الحق بل يعبد الله على
الاحسان فلا يفرغ (من التوجه الى الحق) اى الإخلاص صح نج
طلبا للقرب منه الى طلب ما سواه * نج

(٧٥) همة ارباب الهمم العالية * هي الدرجة الثالثة وهي التي لا تتعلق الا بالحق ولا تلتفت الى غيره فهي اعلى الهمم حيث لا ترضى بالاحوال والمقامات ولا بالوقوف مع الاسماء والصفات ولا تقصد الّا عين الذات *

(٧٦) الهوى * هو ميل النفس الى مقتضيات الطبع والإعراض من الجهة

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* الهمة توجه القلب وقصده بجميع قواه الروحانية الى جانب الحق لحصول كمال له او لغيره منه من كتاب التعريفات

صار بالدبور

(٦٩) الدرة البيضاء * هي العقل الاول لقوله عليه الصلوة والسلام اول ما خلق الله درة بيضاء الحديث * واول ما خلق الله العقل *

* باب الهاء *

(٧٠) الهاء * هي اعتبار الذات بحسب
الحضور والوجود الظهور ع

(٧١) الهو * اعتبارها بحسب الغيبة باعتبار ج
والفقد *

(٧٢) الهباء * هو المادة التي فتح الله
فيها صور العالم وهو العنقاء المسماة صورة ج
بالهيولى *

(٧٣) همة الافاقة * هي اول درجات الهمة وهي الباعثة على طلب الباقي و ترك الفاني *

(٧٤) همة الانفة * هي الدرجة الثانية وهي التي تورث صاحبها الانفة من

الاول

العلوم ج

(٦٧) جواهر المعلوم والانباء والمعارف * هى الحقايق التي لاتتبدل ولا تتغير باختلاف الشرايع و الامم و الازمنة كما قال الله تعالى شرع لكم من الدين ما وصّى به نوحا والذى اوحينا اليك وما وصّينا به ابراهيم و موسى و عيسى ان اقيموا الدين ولا تتفرقوا فيه

* باب الدال *

صولة ج نج

(٦٨) الدبور * صولة داعية هوى النفس و استيلاؤها شبّهت بريح الدبور التي تأتى من جهة المغرب لانتشائها من جهة الطبيعة الجسمانية التي هى مغرب النور ويقابلها القبول وهي ريح الصباء التي تاتي من جهة المشرق وهي صولة داعية الروح واستيلاؤها و لهذا قال عليه الصلوة والسلام نُصِرْتُ بالصبا و اُهْلِكَتْ

للذات اما بحسب تنزيهها من كل ما — تنزيهما ع
يفهم و يعقل وهو اعتبار الوحدة الحقيقية
التي لا اتساع معها للغير لا وجودا ولا
تعقلا و هو الضيق كقولهم لا يعرف اللهَ
الا الله و اما بحسب ظهورها في جميع
المراتب باعتبار الاسماء والصفات المقتضية
للمظاهر الغير المتناهية و هي السعة كما — الظاهر ج هو ع
قيل * (شعر)

* لا تقل دارها بشرقي نجد * — بر ج
* كل نجد للعامرية دار *
* و لها منزل على كل ماء *
* و على كل دمنة آثار *

(٦٦٠) جهتا الطلب * هما جهتا الوجوبية — جهة ج
والامكانية وهما طلب الاسماء الربوبية
ظهورها بالاعيان الثابتة وطلب الاعيان — الاحسان ج
ظهورها بالاسماء و ظهور الرب في شؤونه — شيونه ج
اجابة للسائلين و حضرتهما حضرة التعين — السوالين ع

من جنس المطاعم اللذيذة والمشارب الهنيةع
الهنيئة ع

والمناكح البهيةع ثوابا للاعمال الصالحة و
البهيئة ع

تسمّى جنة الاعمال وجنة النفس

(٦١) جنة الوراثة * هي جنة الاخلاق
الحاصلة بحسن متابعة النبي صلى الله
عليه و سلم

(٦٢) جنة الصفات * هي الجنة المعنوية من
تجليات الصفات والاسماء الالٰهية وهي
جنة القلب *

(٦٣) جنة الذات * هي من مشاهدة
جمال الاحديةج وهي جنة الروح
الجمال الاحدية ع

(٦٤) الجنائب * هم السائرون الى الله
فيع منازل النفوس حاملين لزاد التقوى
من ع
والطاعة ما لم يصلوا الى مناهل القلب
و مقامات القرب حتى يكون سيرهم
في الله

(٦٥) جهتا الضيق والسعة * هما اعتباران

ولهذا الجمال جلال (هو احتجابه بتعينات الاكوان فلكل جمال جلال[ع]) فج و[ج] وراء كل جلال جمال فع ولما كان في الجلال ونعوته معنى الاحتجاب والعزة لزمه العلوّ والقهر من الحضرة الآلهية والخضوع والهيبة منا ولما كان في الجمال ونعوته معنى الدنوّ والسفور لزمه اللطف والرحمة والعطف من الحضرة الآلهية والانس منا *

(٥٧) الجمعية * اجتماع الهمّ[ع] في التوجه الى الله والاشتغال به عما سواه وبازائها التفرقة وهى توزّع الخاطر للاشتغال بالخلق * الهمم ج

(٥٨) الجمع * شهود الحق بلا خلق *

(٥٩) جمع الجمع * شهود الخلق قائما بالحق ويسمّى الفرق بعد الجمع *

(٦٠) جنة الافعال * هى الجنة الصورية

الجد ج (٥٢) الجسدع * هو ما ظهر من الارواح و
تمثل فى جسم ناري او نوري *

المقدسة ع (٥٣) الجلاء * هو ظهور الذات المتقدسةع
لذاته في ذاته *

(٥٤) الاستجلاء * ظهورها (يعنى الذاتظ)
لذاته في تعيناته

(٥٥) الجلال * هو احتجاب الحق تعالى
ان لا ج منا بعزته انع نعرفه بحقيقته وهويته كما
يعرف هو ذاته فان ذاته سبحانه لايراها
هى ع احد على ما هى عليه الا هوع *

(٥٦) الجمال * هو تجليه بوجهه لذاته
قاهريته ج فلجماله المطلق جلال هو قهاريتهع للكل
عند تجليه بوجهه فلم يبق احدع حتى
يراه وهو علو الجمال وله دنو يدنو به منا
فع وهو ظهوره في الكل كما قال الشيبانيع

جمالك في كل الحقايق سافر
و ليس له الا جلالك ساتر

القلب من الغيب فيوجب بسطا عن
او قبضا ❋

(٤٦) بيت الحكمة ❋ هو القلب الغالب
عليه الإخلاص ❋

(٤٧) بيت المقدس ❋ هو القلب الطاهر
من التعلق بالغير ❋

(٤٨) بيت الحرام ❋ قلب الانسان الكامل المحرم ج
الذي حُرِم على غير الحق ❋

(٤٩) بيت العزة ❋ هو القلب الواصل
الى مقام الجمع حال الفناء في الحق

❋ باب الجيم ❋

(٥٠) الجذبة ❋ هي تقريب العبد بمقتضي
العناية الالهية المهيّئة له كلّ ما يحتاج
اليه فى طيّ المنازل الي الحق بلا كلفة منازل الحق ج
و سعى منه ❋

(٥١) الجرس ❋ اجمال الخطاب بضرب

الله العبد مع الخلق ظاهرا و بقبضه
اليه الله تعالي باطنا رحمة للخلق فهو فج
يسع الاشياء ولا يسعه شيء و يؤثر في
كل شيء ولا يؤثر فيه شيء

(۴۳) البصيرة * هي قوة للقلب منورة بنور ج متنورة
القدس يرى بها حقائق الاشياء و
بواطنها بمثابة البصر للنفس الذي ترى
به صور الاشياء و ظواهرها وهي القوة فج
التي تسميها الحكماء العاقلة النظرية و
اما اذا تنورت بنور القدس و انكشف حجابها فع
بهداية الحق فيسميها الحكيم القوة القدسية

(۴۴) البقرة * كناية عن النفس اذا استعدت
للرياضة وبدت فيها صلاحية قمع الهوى
الذي هو حيوتها كما يكنى منها ج ويكني
بالكبش قبل ذلك و بالبدنة بعد الاخذ
في السلوك *

(۴۵) البوادر * جمع بادرة وهي ما يفجأ

(٣٨) البرق * اول ما يبدو للعبد من
اللامع النوري فيدعوه الى الدخول في
حضرة القرب من الرب للسير في الله

(٣٩) البرزخ * هو الحائل بين الشيئين
و يعبر به عن عالم المثال ع الحاجز بين اعنى ضح
الاجسام ع الكثيفة و عالم الارواح المجردة الاجساد ج
اعنى الدنيا والآخرة ومنه الكشف الصورى

(٤٠) البرزخ الجامع * هو الحضرة الواحدية
والتعين الاول الذى هو اصل البرازخ
كلها و لهذا يسمى البرزخ الاول والاعظم
والاكبر

(٤١) البسط * في مقام القلب بمثابة الرجا
في مقام النفس وهو وارد يقتضيه ع اشارة يقتضى ج
الى قبول و لطف و رحمة و انس و
يقابله القبض كالخوف في مقابلة الرجاء
في مقام النفس

(٤٢) البسط * في مقام الخفاء ع هو ان يبسط الخفي ج

باب ج بها ج
ما يدخل به العبد حضرات القرب من جناب الرب

لائحة ترد ع
(٣٤) البارقة * هي لائح يرد من الجناب الاقدس وينطفئ سريعا وهي من اوائل الكشف ومباديه

الحق تعالى ع
(٣٥) الباطل * ما سوى الحق وهو العدم
للحق ع
اذ لا وجود في الحقيقة الا الحق لقوله عليه الصلوٰة والسلام اصدق بيت قاله العرب قول لبيد * ألاَ كل شيئ ما خلا الله باطل *

(٣٦) البدلاء * هم سبعة رجال يسافر احدهم
من موضع ع
من موضعه ويترك فيه جسدا على صورته بحيث لايعرف احد انه فقد و ذلك معنى البدل لا غير وهم على قلب ابراهيم عليه السلام

(٣٧) البَدَنة * كناية من النفس الآخذة فى السير القاطعة لمنازل السائرين مراحل السالكين

شرط العلم والشرط متقدم على المشروط طبعا وعندى ان العالم بذلك اولى لان الامامة امر نسبي يقتضي ماموما وكونه اشرف من الماموم والعلم يقتضي بعد الذي قام به معلوما والحيوة لايقتضي غير الحي فهي عين الذات غير مقتضية للنسبة واما كون العلم اشرف منها فظاهر ولهذا قالوا ان العالم هو اول ما يتعين به الذات دون الحي لانه في كونه غير مقتضى النسبة كالموجود والواجب ولا يلزم من التقدم بالطبع الامامة الا ترى ان المزاج المعتدل للبدن شرط الحيوة ولا شك ان الحيوة متقدمة عليه بالشرف

مقدام ج
كون الامام ج
فهو ج
العلم ج
الذات منها ج
للنسبة ج
بالذات ج

* باب الباء *

(٣٢) **الباء** * يشار به الى اول الموجودات الممكنة وهى المرتبة الثانية من الوجود

(٣٣) **باب الابواب** * هو التوبة لانها اول

محالّ نظره تعالى *

(٣١) امّهات الاسماء * هى الاسماء السبعة
الأُوَل المسماة بالاسماء الالٰهية وهي الحيّ الاولي ج الحق ع
والعالم والمريد والقادر والسميع والبصير
والمتكلم وهي اصول الاسماء كلها وبعضهم
اوردوا مكان السميع والبصير الجوادَ اورد ع
والمقسطَ وعندى انهما من الاسماء الثانية التالية ج
لاحتياج الجود والعدل الى العلم والارادة
والقدرة بل الى الجميع لتوقفهما على لتوقفها ج
رؤية استعداد المحلّ الذي يفيض عليه
الجواد الفيض بالقسط وعلى سماع دعاء
السائل بلسان الاستعداد وعلى اجابة غ
دعائه بكلمة كُنْ على الوجه الذى يقتضيه
استعداد السائل من الاعيان الثانية فهي الثابتة ج
كالموجد والخالق والرازق التي هى من
اسماء الربوبية وجعلوا الحي امام الائمة
لتقدّمه على العالم بالذات لان الحيوة

وتغيرات يظهر[ع] بها احكامه و صورة وهو فيظهر ع
ثابت على حاله دائما سرمدا وقد يضاف
الى الحضرة العندية لقوله[ع] عليه السلام كقوله ع
ليس عند ربك[ع] صباح ولا مساء * ربي ع

(٢٦) الانانية * الحقيقة التي يضاف اليها
كل شي من العبد[ع] كقوله نفسي و روحي عمل ع
و قلبي[غ] و يدي * بدني ع

(٢٧) الانية * تحقق الوجود العيني من
حيث رتبة[ع] الذاتية * رتبته ع

(٢٨) الانزعاج * تحرك القلب الى الله
تعالى بتأثير الوعظ والسماع فيه *

(٢٩) انصداع الجمع * هو الفرق بعد الجمع
بظهور الكثرة في الوحدة واعتبارها فيها

(٣٠) الاوتاد[ع] * هم الرجال الاربعة الذين فج
على منازل الجهات الاربع من العالم
اى الشرق والغرب والشمال والجنوب
بهم يحفظ[ع] الله تعالى تلك الجهات لكونهم ظ ع

لم يظهروا مما في بواطنهم اثرا على
ظواهرهم وتلامذتهم ينقلبون في مقامات[ع] ج
اهل الفتوة *

(٢٣) الامامان * هما الشخصان اللذان
احدهما عن يمين الغوث اي القطب
و نظره في الملكوت و الآخر عن يساره
و نظره فى الملك وهو اعلى من صاحبه
وهو الذي يخلف القطب *

(٢٤) أمّ الكتاب * هو العقل الاول *

(٢٥) الآن الدايم * هو امتداد الحضرة
الالٓهية الذي بندرج به[ع] الازل (في الابد ج فيه
و كلاهما في الوقت الحاضر لظهور ما
فى الازل[ع]) على احايين الابد و كون كل فج
حين منها مجمع الازل و الابد فيتحد
به الازل والابد والوقت الحاضر فلذلك
يقال له[ع] باطن[ع] الزمان و اصل الزمان ع
و سرمد لانّ الآنات الزمانية نقوش عليه

(١٦) الاعراف * هو المطلع وهو مقام
شهود الحق في كل شيء متجليا بصفاته
التي ذلك الشيء مظهرها وهو مقام ع الاشرف فع
على الاطراف قال الله تعالى وعلى
الاعراف رجال يعرفون كلا بسيماهم * و
قال النبي صلى الله عليه وسلم ان لكل
آية ظهرا و بطنا و حدا و مطلعا *

(١٧) الاعيان الثابتة * هي حقائق
الممكنات في علم الحق تعالى *

(١٨) الافراد * هم الرجال الخارجون
عن نظر القطب *

(١٩) الافق المبين * هو نهاية مقام القلب

(٢٠) الافق الاعلى * هو نهاية مقام الروح
وهي الحضرة الواحدية والحضرة الالوهية

(٢١) الآلية ع * كل اسم الهي مضاف الى الآلهية ج
ملك جسماني ع او روحاني * فع

(٢٢) الامناء * هم الملامتية وهم الذين

كالعليم والقديم او عدمية كالقدّوس والسلام

(١٣) الاسماء الذاتيّة * هي التي لا يتوقف وجودها على وجود الغير وان توقفت على اعتباره وتعقله كالعليم وتسمى الاسماء الأولية ومفاتيح الغيب وائمّة الاسماء *

(١٤) الاسم الاعظم * هو الاسم الجامع لجميع الاسماء وقيل هو الله لانه اسم للذاتع الموصوفة بجميع الصفات اى المسماة بجميع الاسماء ولهذا يطلقون الحضرة الالهية على حضرة الذات مع جميع الاسماء و عندنا هو اسم الذات الالهيه من حيث هي هي اى المطلقه الصادقة عليها مع جميعها او بعضها اولا مع واحد منها لقوله تعالى قل هو الله احد .

الذات ع

(١٥) الاصطلام * هو الوله الغالب على القلب وهو قريب من الهيمان

معنى الترقى

(٩) الاحسان * هو التحقق بالعبو دية على مشاهدة الحضرة الربوبيه بنور البصيرة اى رؤية الحق موصوفا بصفاته بعين صفته[ع] فهو يراه يقينا ولايراه حقيقة و لهذا قال كانك تراه لانه[ع] يراه وراء حجب صفاته بعين صفاته [ع]فلا يرى الحق[ع] بالحقيقة لانه تعالى هو الرائي وصفه بوصفه وهو دون مقام المشاهدة فى مقام الروح

صفاته ج

ولانه ج

فلايرى الحقيقة ج

(١٠) الارادة * جمرة من نار المحبة فى القلب مقتضية لاجابة دواعي الحقيقة

(١١) ارائك التوحيد * هى الاسماء الذاتية لكونها مظاهر الذات اوّلا فى الحضرة الواحدية

(١٢) الاسم * باصطلاحهم ليس هو اللفظ بل هو ذات[ع] المسمى باعتبار صفة وجودية

الذات ج

(٧) **احصاء الاسماء الآلهية** * هو التحقق بها في الحضرة الواحدية بالفناء من الرسوم الخلقية والبقاء ببقاء الحضرة الاحدية واما احصاؤها بالتخلق بها فهو يوجب دخول جنّة الوراثة بصحة المتابعة وهي المشار اليها بقوله تعالى اولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون * واما احصاؤها بتيقن معانيها والعمل بفحاويها فانه يستلزم دخول جنة الافعال بصحة التوكّل في مقام المجازاة

(٨) **الاحوال** * هي المواهب الفائضة على العبد من ربه إمّا ع واردة عليه ميراثا للعمل الصالح المزكّي للنفس المصفّي للقلب وإمّا نازلة من الحق ع تعالى إمتنانا محضا و انما سميت الاحوال ع احوالا ج لحؤول ع العبد بها من الرسوم الخلقية و دركات البعد الى الصفات الحقية ودرجات القرب و ذلك هو

نازلة صح

صح

صح فع لتحول ج

(٢) الاتّحاد * هو شهود وجود الحق الواحد   الوجود بجمع
المطلق الذي الكل به موجود بالحق فيتّحد
به الكل من حيث كون كلّ شي موجودا
به معدوما بنفسه لا من حيث ان له وجودا
خاصا اتّحد به فانه محال

(٣) الاتّصال * هو ملاحظة العبد عينه متصلا
بالوجود الاحدى بقطع النظر من تقيّد
وجوده بعينه واسقاط اضافته اليه فيرى اتصال
مدد الوجود ونَفَسِ الرحمن اليه على الدوام   مج
بلا انقطاع حتى يبقى موجودا به

(٤) الاحد * هو اسم الذات باعتبار انتفاء تعدد
الصفات والاسماء والنسَب والتعينات عنه   عنها ج

(٥) الاحديّة * اعتبارها مع اسقاط الجميع

(٦) احدية الجمع * اعتبارها من حيث هي
هي بلا اسقاطها ولا اثباتها بحيث يندرج
فيها نسب الحضرة الواحديّة والاجديّة   ضع

ذلك وتفصيل ما أُجمِلَ هنالك فكسّرت هذه الرسالة على قسمين قسم في بيان المصطلحات ما عدا المقامات فانها مذكورة فى متن الكتاب مشروحة في جميع الابواب وقسم في بيان التفاريع المذكورة باسرها والاشارة الى ترتيبها وحصرها * اما القسم الاول فمبوّب تبويبا مبنيا على ترتيب حروف ابجدٌ تسهيلا لمن يتفحص منها ويتطلّب واحدا واحدا منها * واما القسم الثاني فمرتّب على ترتيب الكتاب مبيّن فى كل قسم لتفاريع كل باب باب * القسم الاول ثمانية وعشرون بابا

ابي جاد ع

* باب الالف *

(١) الالف * اشارة يشار به الى الذات الاحديّة اى الحق من حيث هو اول الاشياء فى ازل الآزال

من هدانا في ظلمة استار الجلال * الى
نور الجمال * محمد المصطفى و على[ج] آله
و صحبه خير صحب و آل * و بعد * فاني
لما فرغتُ من تسويد شرح كتاب منازل
النسائرين وكان الكلام فيه وفي[ع] شرح فصوص
الحكم وتاويلات القرآن الحكيم مبنيا[ع] على
اصطلاحات الصوفية ولم يتعارفها اكثر اهل[ج]
العلوم المنقولة والمعقولة ولم يشتهر بينهم
ذلك[ج] سألوني ان اشرحها لهم وقد اشرت
في ذلك الشرح الى ان الاصول المذكورة
فى الكتاب من مقامات القوم يتفرّع الى
الف مقام ولّوحتُ الى كيفية تفريعها[غ] وما
بينت كيفية[ع] تفاريعها بتنويعها ولم افصّل
فروعها ودرجاتها ولم اصرّح بصنوفها و تعريفها[ع]
صدّيتُ للاسعاف بسؤلهم[ع] وزدت على
ذلك ترويحا لقبولهم بيان ما أُجمِلَ من

فع
فج
فج
فع
فع
تعريفها ج
من ضج
تعريفاتها ج
لاسعاف سوالهم ج

بسم الله الرحمن الرحيم

الحمد لله الذى نجّانا من مباحث العلوم
الرسمية بالمنّ والافضال * واغنانا بروح
المعاينة عن مكابدة النقل والاستدلال * ابعدنا ج
وانقذناع مما لا طائل تحته من كثرة القيل
والقال * وعصمنا من المناظرة والمعارضة
والخلاف والجدال * فانها مثار الشبه ومظانّ
الريب والشك والضلال والإضلال *
فسبحان من كشف عن بصائرنا حجب
الاغيارع والاشكال والإشكال * والصلوة عع‍لى ع السلام ج

كتاب
اصطلاحات الصوفية تصنيف
كمال الدين ابى الغنايم عبد الرزاق
بن جمال الدين الكاشى
السمرقندي

کتاب

اصطلاحات الصّوفیّة

تصنیف

کمال الدّین ابی الغنائم عبد الرّزاق
بن جمال الدّین الکاشی السّمرقندی
متوفی ۷۳۰ ہجریۃ